THE CHURCHMAN.

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POETRY.

For the Churchman.

THE KALEIDOSCOPE.

Like the rays of the sun as he looks on the water,
To mirror the disc of his flame-colored face,
Or a pearl on the breast of the Ocean-King's daughter,
Shone the iris-hued light from a Tuscan-made vase.
When sportively touched by a child's careless finger,
All shattered and broken its pieces were strown;
While long did that child in its wild anguish linger,
And sought to restore what it could but bemoan.

Then earthward there came on a sunbeam descending,
A being! O, never my clay lips can speak
Of her grace and her beauty as lowly there bending,
She kissed the tears off from that grief-swollen cheek;
While gathering the fragments, all scattered and broken,
She bade the fair child in despondency hope,
And scarcely a word had her parted lip spoken,
When the tears and the vase formed the kaleidoscope.

A type of the heart! When the hopes it has nourished,
Like the vase that was broken, lie scattered around,
Far brighter than e'er in its gladness had flourished,
In its sorrow a thousand that fade not are found;
For the moon, when she sinks to the depth of the ocean,
Reveals to us stars that we saw not before;
So the heart, in the hour of its wildest emotion,
Hopes that shall bloom on Eternity's shore!

G. H. H.

New York University, Nov. 1842.

PURITAN TOLERATION IN AMERICA.

(*Concluded.*)

When, in the summer of 1656, the first Quakers arrived at Boston, from Barbadoes, there was no law whatever respecting that sect. It mattered not, the ministers could not brook a rival race; their goods were searched, their books destroyed, themselves cast in strict imprisonment for five weeks, and then thrust out of the colony. Again, eight more came, were seized, imprisoned, and banished: still there was no law in the colony against the sect. At last a law was passed against "the accursed sect of heretics lately risen in the world:" the account of this law is worthy of extract, as a specimen of Puritan legislative toleration.

"Whereas," says this act, "there is an accursed sect of heretics lately risen up in the world, which are commonly called Quakers, who take upon them to be immediately sent of God, and infallibly assisted by the Spirit, to speak and write blasphemous opinions, despising government, and the order of God in church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers," and then goes on to provide, "that any master of a ship bringing any known Quaker within the jurisdiction, shall forfeit one hundred pounds; and shall give security to carry such Quakers back to the place whence he brought them; and on the arrival of such Quakers they were to be severely whipped and confined at hard labor in the house of correction. By a subsequent law, persons who should entertain Quakers were liable to a fine of forty shillings for every hour's entertainment. Any persons defending their pernicious ways, or attending their meetings, were also liable to a fine. Every Quaker, after the first conviction, if a man, was to lose one ear, and the second time the other; if a woman, she was each time to be severely whipped; and for the third offence, both men and women were to have their tongues bored through with a red-hot iron."—*American Trials*, pp. 35, 36.

Such was the first enactment against the Quakers; it was no dead letter; nearly every punishment provided therein was inflicted; and the more the Puritans fined, whipped, and branded, the more the Quakers preached and braved the punishment. Unlike the present representatives, the conduct of the sect seems to have been perfectly outrageous. They denounced the ministers as priests of Baal, the magistrates as traitors, and civil government as an invention of the devil. They scrupled not to interrupt public worship with indecent fanaticism, and excited by their frenzy and folly the disgust of the colonists. The Boston Puritans determined on resorting to the policy of Draco, and to defeat their own objects by their severity. Not so the more prudent inhabitants of Rhode Island. Much as they feared and hated the sect, they declined to pass laws against its professors.

"For we find," they said, in a letter to the general court, "that in those places where these people aforesaid, in this colony, are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come, and we are informed, that they begin to loathe this place, for that they are not opposed by the civil authority, but with all patience and meekness are suffered to say over their pretended revelations and admonitions, nor are they like or able to gain many here to their way; and surely we find they delight to be persecuted by civil powers, and when they are so, they are like to gain more adherents by the conseyte of their patient sufferings, then by consent to their pernicious sayings."—*American Trials*, p. 38.

The Bostonians, however, were not to be persuaded that toleration was the most prudent course; despite the resistance offered by the few sensible men in the colony, including the governor of Connecticut, the majority passed a law, providing for the immediate trial of any member of the "cursed sect," by a special jury, and if convicted of the crime of being a Quaker, he was to suffer death. The sickness of one of the court enabled a bare majority of one to carry this iniquitous law, by which so many innocent fanatics suffered death. No sooner was the edict passed, than three victims voluntarily offered themselves. Previously banished from the colony, they again returned, purposing to offer up their lives, and determined not to depart. Two of the sufferers, Robinson and Stephenson, declared that they were specially called by the Spirit to go to Boston to die, and that they had obeyed the command, not of their own will, but of the will of God. Confessing their crime, they were condemned to death, with their female associate, Mary Dyer. Seven days after, they were led out to death. Nothing could exceed the joy and gladness with which they went out to die. Mary Dyer saw both her companions slain before her eyes: she ascended the ladder to meet her own fate, the rope was fixed, her face covered, when a faint cry was heard at the edge of the crowd. By degrees it grew louder and louder; a hundred willing hearts echoed the words, "A reprieve! a reprieve!" She was released; the intercession of her son had saved her for the time, on the condition of her standing on the gallows with the noose round her neck, and then returing from the colony. She retired to Rhode Island. In two years she was moved to return to the "bloody town of Boston." Nothing could shake her resolution; she would return and die, as her fellow-prisoners had before her. The magistrates were astonished at the determination of this feeble and aged fanatic to brave all the terrors of their laws. The pride of consistency forbade them to recede. Even if the former executions were cruel, this, it whispered, is called for by a stern necessity. One among the rulers, the governor Endicott, sought to save Mary Dyer, but she would not; she had come to die, unless her preaching could obtain from them the repeal of their laws against her sect. Persuaded of the reality in the inspiration to which she laid claim, and firmly believing that God had called her to witness, by her life and death, to the truth, she went to her death with pleasure, and died, as she had lived, unmoved by threats or solicitations.

Early in the next year another Quaker, one William Leddra, was brought to trial, after a long imprisonment during the winter months, in which cold and chains added greatly to his sufferings. He had returned after previous banishment; when he heard the charge, he demanded what evil he had done. He had abused the authority of the state, was the reply of the court, refused to take off his hat in court, and would say "thee" and "thou." "Will you slay me because I speak English," rejoined Leddra, "and refuse to put off my clothes?"—"Treason may be spoken in good English," was the reply. "Is it treason to say thee and thou to a single person?" They asked him if he would return to England; he refused, and appealed against their law to the king. It was refused with a sneer, that Charles remembered against them:—"This year," said the court, "you appeal to England; the next, parliament will send to inquire; and the third year the government of England will be changed." At this juncture the court was thrown into confusion by the sudden appearance of another banished Quaker, Wenlock Christison, who placed himself beside the prisoner. "Art thou not he who was banished on pain of death?" he was asked. "Yea," replied Christison. "What dost thou here then?"—"To warn you to shed no more innocent blood; that ye have already shed, cries aloud to the Lord against you." He was instantly committed to prison. Leddra, having refused to leave the colony, received sentence of death, and was executed within a few days of his condemnation.

"When Wenlock Christison was brought to trial," says Mr. Chandler, "he addressed the court with undaunted courage. 'By what law will ye put me to death?'—'We have a law; and by that law you are to die.'—'Who authorized you to make that law?'—'We have a patent which gives us the power.'—'Have you authority to make laws repugnant to the laws of England?'—'No.'—'Then you are gone beyond your bounds. If the king did but know your hearts as God knows them, he would see they are as rotten towards him as they are towards God. You and I are subjects of the king, and I demand to be tried by the laws of my own nation. There is no law in England to hang Quakers.'—'But there is a law of England to hang Jesuits.'—'If you put me to death, it is not because I go under the name of Jesuit, but of a Quaker. I appeal to my own nation.'—'You have broken our law,' was the reply, 'and we shall try you.' The jury immediately returned a verdict of guilty; but the magistrates were divided in passing sentence. The governor was irritated at their wavering: and on a second vote there appeared a majority for the doom of death. 'What do you gain by it?' said the prisoner; 'do not think to weary out the living God by taking away the lives of his servants. For the last man you have put to death, here are five come in his room. If ye have power to take my life, God can raise up the same principles of life in ten of his servants, and send them among you in my room, that you may have torment on torment, which is your portion, for there is no peace to the wicked, saith my God.'"—*American Trials*, pp. 49, 50.

Whether the bold appeal of Christison frightened the magistrates of the colony, or they had some hint that the king was on the point of interfering with their illegal murders, or a sense of justice was beginning to return to the minds of the descendants of the fugitives for conscience' sake—the sons of the pilgrim fathers—Christison was not executed. Sentence of death was recorded against him, indeed, in open court, but on his promising to depart from the jurisdiction, he was released from confinement.

The cruelties exercised against the Quakers had at last raised them to that height of popularity, from attaining to which these punishments were intended to prevent them. Crowds gathered round the prisons, and attended the sufferers to their execution. The town itself was deserted on those days when the people hastened to witness the death of any of the Quakers. Charles, too, had been made aware of the conduct of the colonists. He hastened to interfere; granting a mandamus to every governor in New England, requiring them to proceed no further as to corporeal punishments against the Quakers, but to remit them, with their respective crimes set forth at length, to England. One of the Quakers, who had been banished on pain of death, hastened to the colony with the mandamus; coming into the presence of the governor, he presented the letters. He was commanded to take off his hat; on his refusal, it was removed by force, but instantly replaced when the governor had perused the letters. A consultation took place with his deputy, when the messenger was informed that the king's commands would be obeyed. At the next general court, the laws against the sect were repealed. Soon after, a partial revival took place against "vagabond Quakers;" they were subject to be seized by, any person, carried before the next magistrate and then stripped to the middle, tied to a cart, and whipped from the town of their capture to the limit of the colony, so that no more than three towns were to be whipped through, or more than a certain number of stripes inflicted. This law, abused by the irresponsible persons in whom no execution was vested, increased the fanaticism of the party on whom its cruelties were inflicted. Numbers of women were scourged with the most unheard-of cruelties—cruelties difficult of credit. The Quakers seemed driven to madness; fanaticism was the excuse for indecency.

"In July, 1695, four women and one man were arrested in Boston, for creating a horrible disturbance, and, as the warrant set forth, 'affrighting people in the south church at the time of the public dispensing of the Word on the Lord's day, whereby several women are in danger of miscarrying.' Margaret Brewster, the leader of the band, appears to have arrived in the town, from Barbadoes, on the Lord's day, and, leaving her riding clothes and shoes at the door of the south church, she rushed into the house with her female companions, creating an alarm in the astonished assembly that baffles description. She was clothed in sackcloth, with ashes upon her head, and her hair streaming over her shoulders. Her feet were bare, and her face was begrimed with coal-dust. She announced herself an illustration of the black pox, which she predicted as an approaching judgment on the people. Upon her examination by the magistrates, she said that God had three years since laid this service upon her in Barbadoes, and she had her husband's consent to come and perform it. She and her female companions were sentenced to be stripped from the middle upwards, and tied to a cart's tail at the south meeting-house and drawn through the town, receiving twenty lashes on their naked backs."—*American Trials*, pp. 55, 56.

These offences of the Quakers have been often put forward as a defence of the cruelty of the Puritans towards that sect, as an extenuation of that law by which so many had, years before, suffered death. That these excesses were the result of this cruelty may reasonably be believed. Until driven to madness by persecution, the Quakers, however troublesome and annoying to the civil authority, had not resorted to these insane enormities, which would have been better cured by the madhouse than the prison. Neither did those parties by whom these punishments were inflicted, deem these after-actions any such defence of their judicial acts. Soon after the execution of the two first who suffered, the court thought it advisable to make some public justification of their proceedings. Several papers were prepared, two only adopted, and entered on their court records; the one to prove how desirous they were to save the lives of the misguided heretics, had they but consented to leave the colony; the other justifying, on six grounds, the laws enacted against the sect. This declaration, which was sent to all the towns, is too curious an illustration of the temper and doctrines of the Puritan colonists to be omitted.

"First it asserted, that the doctrines of the Quakers were destructive of the fundamental truths of religion and the sacred Trinity, the person of Christ, and the holy Scriptures, as a perfect rule of faith and life; and the commandment of God was plain, that he who professes to speak sin in the name of the Lord, and turn people out of the way which the Lord hath commanded to walk in, such an one shall be put to death, according to Zachariah, xiii. 3, and Deuteronomy, xiii. 6, and xviii. 2. Second: it was commanded of God, that Christians should obey magistrates, and it was well known that the Quakers were far from giving that honor and reverence to magistrates which the Lord required of them, and which good men had given them; but, on the contrary, they showed contempt against them in their very outward gestures and behaviour, and some of them at least spared not to belch out railing and cursing speeches. Third: their case was compared to that of Shimei, whom Solomon commanded not to leave Jerusalem, and whom he put to death because he violated the command. '*And therefore*,' was the conclusion of this head, '*if death may be justly inflicted for breach of confinement, much more for return from banishment, which is these Quakers' case.*' Fourth: there was no man that was possessed of house or land, wherein he had just title and property of his own, but would account it unreasonably injurious that another, who had no authority therein, should intrude and enter into his house, without his the owner's consent; yea, and whom the owner doth expressly prohibit and forbid the same; and if a person insist upon coming in, the owner might, *se defendendo*, slay him, and his blood would be upon his own head. Had not the keepers and guardians of the commonwealth as much power to take away the lives of such, as, contrary to their prohibition, should invade or intrude into their public possessions and territories? If, then, in such violent and bold attempts, the Quakers had lost their lives, they might thank themselves as the blameless cause and authors of their own death. Fifth: who could question, that a man that hath children and family both justly may and in duty ought to preserve them of his charge, as far as he is able, from the dangerous company of persons infected with the plague and pestilence, or other contagious, noisome, or mortal diseases; and if such person should offer to intrude into the man's house, amongst his children and family, could any one doubt but that the father might withstand such intrusion? Therefore might not magistrates do the like for their subjects, to keep out moral infection? Sixth: it was the command of the Lord Jesus Christ to his disciples, that when they were persecuted in one city, they should flee to another, and accordingly it was his own practice to do so many a time; and so also of the saints, and his apostles; and reason required men so to do when they had liberty, for by refusing, they were guilty of tempting God. If, therefore, what was done against Quakers was persecution, what spirit must they be thought to be actuated or led by, who were, in this, acting so contrary to the commandment and authority of Christ and his saints in the case of persecution, which the Quakers supposed to be their case. If their case were the same, their actions were not the same, but quite contrary, so that Christ and his saints were led by one spirit, and those people by another.—*American Trials*, pp. 59—61.

Even in those days of little toleration, the sixth plea of the Puritans must have astonished, if it did not excite a smile in, many a one of their own congregation. Still, however, they could comfort themselves with the idea that it was a mistake to expect extraordinary toleration from those who had been driven by intolerance from their own land. They came, they would say, to America, to enjoy their own religion, not that of others; to erect a government of saints holding peculiar opinions, political and religious; not to open a refuge for the persecuted for conscience' sake, among all sects and varieties of opinions. However, when tormented and not tormentors, they might boast of being before the age in which their lot was cast, and speak about liberty of conscience and the right of every subject to worship God after his own fancies; they found, when their situation was reversed, that they were not exempt either from the errors or mistakes of the age in which they had been nurtured, and that they were equally anxious with their opponents to control men's opinions, and to force them to unite in the belief which they entertained, and equally ready to endeavor to secure such a result by the infliction of pain and death. They soon found that their own case was re-exemplified in that of those whom they persecuted: the more they punished, the more the plant grew and flourished; for one head they cut off, ten others sprung up in its place. It may not be justifiable to judge of the acts of the colonists of New England according to those principles which have sprung up and been matured since their day; doubtless this would be unjust; but judging them according to the feelings and principles of their own age, we cannot but feel disgusted at the actions of these men, themselves fugitives for conscience' sake, or the descendants of those who had left their own country to enjoy their own form of religion;—a disgust that would be greatly modified when judging of a people to whom intolerance was at least a consistent error.

COMMUNICATIONS.

For the Churchman.

ELIZA G. COX.

There are instances in which it is wrong to keep from sympathizing fellow members of the Church, the particulars that serve to console the relatives of a departed Christian. This is thought to be one of them. The lamented individual whose name stands at the head of this article, notwithstanding her exemplary modesty and great unobtrusiveness, is not unknown to many as an earnest follower of the Saviour, and a self-denying servant of his cause.

When she was about sixteen or seventeen years of age, the death of her father, making in many respects a difference in her position and prospects, caused her to turn to religion for comfort. With humble sincerity she renewed her baptismal vows before God and his congregation, and participated in the holy rite of confirmation administered by Bishop Hobart in Zion Church, New York, then under the pastoral supervision of the Rev. Thomas Brientnall. Having at about the same time become a teacher in the Sunday school of that church, she was, not long after, chosen its female superintendent. She remained in this office several years; and such were the influence of her zeal and example, that the school was soon able to count its numbers by hundreds and its teachers by scores. It was at the time that she had charge of the female department, and he who is now Bishop Whittingham superintended the male department, that there were over six hundred children provided with spiritual culture in that nursery of the Church.

A fact or two may be mentioned to illustrate the singular devotion with which she discharged the duties of her station. It was her custom, whenever circumstances would allow, to begin her work on Sunday morning by proceeding to the vicinity of the church to look up the children who were known to lag, and to gather into the little fold such of the offspring of the poor as had not already connected themselves with a Sunday school. On these occasions she very frequently assisted to attire and otherwise put the children in an outward condition fit for the house of God. Let it be remembered, that the district in which she labored comprehended abodes which for filth and wretchedness have few equals in the city, and then some idea may be had of what this labor of love cost her. As the hour for school exercises approached, she was seen wending her way to the place of instruction, accompanied by the group she had taken such pains to bring to a knowledge of the truth. Morning service being over, the same course was pursued until the time that school commenced in the afternoon. The interval between the conclusion of the afternoon service and dark was frequently employed in visits to the sick and afflicted.

A single instance will be given as an example of the good which this practice of self denial enabled her to do. On one of these excursions of mercy, she brought into the school a girl in such a condition that no teacher was willing to take charge of her: every thing about her occasioned disgust. She therefore made her an object of her own special care; and taking the greatest pains to instruct her, she had afterwards the pleasure to present her to the rector as a candidate for confirmation, and to lead her to the communion. More than fifteen years had passed away; and in the changes which such a lapse of time occasions, this humble object had been almost forgotten. But as if for a reward to the pains-taking instructress, she was allowed to hear, from one who well knew the person of the girl and the circumstances under which she had been brought to a knowledge of the Gospel, that on the day on which Bishop Lee was consecrated, she was in the congregation with her Prayer Book in her hand, and apparently so entirely absorbed in the services, as to be unconscious of any thing else.

The subject of our sketch was very far from being without trials: indeed, how could she be unafflicted, when it is known that "whom the Lord loveth he chasteneth?" She had sorrows upon sorrows; not the least of which was the loss of an excellent husband about two years after her marriage. Though having two little children depending upon her exertions, she did not relax her efforts for the benefit of others, but seemed stimulated by her own misfortunes to endeavor to alleviate those of her fellow sufferers.

Removing into the vicinity in which it was determined to raise the congregation which now worship in the mission church of the Epiphany, she lent her energies to the good work which the active missionary had in hand. Long will he and his less conspicuous associates remember the cheerfulness, the constancy, and the meekness of her toil! Long will the poor alike in worldly goods and spiritual knowledge, bless the Lord for having sent her to their dwellings with the means of procuring bread in one hand, and the means of divine instruction in the other!

Having been united in matrimony to the Rev. Richard Cox, rector of St. John's Church, Troy, and being thus by the providence of God called to a situation for which she was eminently well qualified, she removed to that city in October, 1837, and there continued the career for which she was previously distinguished. She was in every respect a help to her husband. It was her meat to do good. At home, in the Sunday school, in the hovels of the poor, and in the parlors of her friends, she was yielding the testimony of a holy and active example to the excellence of our religion, and the piety of the Church.

In the midst of usefulness, and in the prime of life, she was suddenly called into the world of spirits, on the morning of the 8th of November—entering, as all who knew her believe, into the rest provided for the people of God.

Delightful evidence of her state of mind is furnished in a letter finished by her before retiring to the bed which she left the next morning only in death. Referring to her anxiety respecting the health of her mother, she says, "But I must strive for submission, and trust that all will be well at last. Indeed, I know it will, if we are only faithful and seek earnestly for those things which are above." And again, "God reigns everywhere; and unless he blesses the means which are used to promote the health of his creatures, all human help would fail." She subsequently adds, addressing each member of her mother's family, "May God bless, preserve and keep each of you, and prepare us all for the hour of death and the day of judgment."

Her remains were taken to the church in which it had been her delight to worship; where the appointed service was read by the Rev. Messrs. Bissell and Kip, and an appropriate discourse was preached by the Rev. Mr. Van Kleeck. The text was from St. Mark xiii. 35. The preacher spoke of the necessity of watchfulness in the faithful discharge of the duties of life, in respect to our ever-recurring temptations, and with reference to the hour of death. In applying each part of his discourse, he took occasion to show how she whose loss was deplored had set an example. For who more constant, assiduous, and self-sacrificing, where there was duty, than she? What more common among her friends than the observation that in her *habit* of doing good she went beyond her strength? Who more successful in conquering the tempter, and living above his snares? Or who, as was testified by the tenor of her life and the general tone of her conversation, more constantly watching for the coming of the Son of man in death?

Her friends enjoy all the consolation imparted by an unqualified belief that she sleeps in Jesus; and all the comfort which the considerate attention of their associates in the church, and their neighbors, could bestow. They saw her remains consigned to the earth, with the persuasion that the unostentatious Christian worth which was so well known and appreciated, having been attained through the sanctification of the Spirit and for the merits of the Lord, would fit her for a joyful resurrection. The Burial Service, therefore, spake directly to their hearts.

For the Churchman.

Mr. Editor,—Your correspondent "F." has made some remarks on my former communication, which are deserving of notice. What he says of a want of support for the clergy in this region is, in many instances, most lamentably true; and it is equally true, that northern clergymen sometimes "turn back," from this actual want of support. They find but few "Laymen of the Southwest" who are willing "to minister to their absolute necessities," or even to make "encouraging promises;" and they complain, with truth, that they do not receive the support which they had been led to expect. It is apt to be true, too, that the Bishop receives encouragement, while the minister whom he sends to the people of the Southwest receives none. What is the reason of this? The minister, as I have before said, is not suited to his station. He occupies a false position, and cannot make himself useful to those who employ him; therefore is encouragement and support withheld. I am not disposed to inquire which party is most deserving of censure, or whether it should be bestowed upon either, but prefer to call attention to a difficulty of which all acknowledge the existence, and, if possible, to suggest a remedy. In a majority of cases, perhaps, this difficulty—of suiting a northern and inexperienced minister to a southwestern parish—is inevitable, and arises from the discordant views of the parties. The object of the parish may be, to secure the services of a faithful servant, while the expectation of the minister is, to be faithfully and attentively served. His course of conduct may be such, as to induce his parishioners to think him wanting in zeal, singleness of purpose, and apostolic simplicity; and he, in turn, may consider them deficient in refinement and taste, and unable to appreciate his merits. To make himself "acceptable to Laymen of the Southwest," it may be necessary that he should devote much of his time to the children of his parish—for whom the Church has so well provided—and to persons in servitude. *He* comes to them, perhaps, merely to perform the morning and evening services of the Church, and to preach sermons. *They* have in view the Sunday school, the Bible class, and oral instruction to the unlettered. *He* adapts his efforts and energies to the edification of the adult and educated portions of the parish. *They* prefer that the religious improvement of their children and servants should occupy a considerable portion of his time. With such discordant notions of duty, there must be dissatisfaction on both sides, and, consequently, a disposition on the part of the young minister to "turn back."

I have nowhere intimated that northern "ministers are too well educated for this region of the United States," and therefore "F." has no right to be "surprised at the assertion." This is all a fancy of his own. On the contrary, I think our ministers should be men of gentlemanly appearance and bearing, and of thorough education. None other would be likely to succeed in the Southwest. But many of the most useful and able ministers in the Church have been educated and prepared for their profession in the manner I have suggested, and they are not so "destitute of knowledge" as not to know how to "depict 'heresy and schism' by an exhibition of the truth—by disclosing the faith once delivered to the saints;" and although the plan of private instruction may not give us all our ministers quite so well educated, in some unimportant respects, as the pupils of the eastern seminaries, yet we have reason to believe it will ensure a more thorough qualification for their sphere of action.

The concluding clause of your correspondent is full of bitterness, and unworthy of a Churchman. Is the Church, then, for the stable and the wise alone? Because "Laymen of the Southwest" are "ignorant" and wayward, is this great blessing to be denied them? Where then shall we go? To the Mormons? There are thousands of "Laymen of the Southwest" who are, be it known, (in all their ignorance and waywardness,) firm and unalterable Churchmen; who know, and will know no other Church than the "Episcopal Church"—the one Church Catholic; and who know, too, something of the wants of the country, and of the duties and qualifications of clergymen. Give us but a little aid from this Church, and our numbers will increase. Give us qualified ministers of the apostolic succession, and of apostolic spirit—withhold not from us the waters of life, for which we thirst—cast us not off to the Mormons—and we will soon number such "Laymen" by millions.

A Layman of the Southwest.

For the Churchman.

THE REV. JOHN WESLEY ON THE AMERICAN REVOLUTION.

Mr. Editor,—In my commentary on a part of Mr. Barstow's History of New Hampshire, (October 8,) I endeavored to show the absurdity of appealing to popular or political prejudices in order to sustain a waning system, such as the Calvinistic. As soon as three additional works shall appear, viz., the Rev. Dr. Green's improved memoir of the Rev. Dr. Witherspoon, Professor Hodge's continuation of his history of the Presbyterian Communion in the United States, and though last, not least, the Rev. Dr. Breckenridge's Lecture on "Liberty," delivered before the societies of Rutgers College, in July, your readers, perhaps, will be prepared for another running commentary. In the mean time, as our Methodist brethren are making their *appeals* "to men of reason and religion in favor of Christian Liberty,"[*] unqualifiedly asserting that "the authority claimed by High Churchmen for their bishops," is "equally fatal to the civil power" with that which is possessed by the Bishop of Rome, I shall take the liberty of showing what was thought of the American Revolution by the Rev. John Wesley, who by a portion of his followers has been as much idolized as the "goddess of liberty" has been worshipped by the purer sort of the New England Calvinists.[†] The extract is from Sermon 58, (ed. 1831,) entitled, "National Sins and Miseries; preached at St. Matthew's, Bethnal-Green, on Sunday, November 12, 1775, for the benefit of the widows and orphans of the soldiers who lately fell, near Boston, in New England." But before I produce the passage, it may be well enough to quote a few sentences from the same sermon to illustrate Mr. Wesley's notions of Lunacy. For if it shall appear that those editors of professedly religious journals who are making an outcry for liberty, are, in the judgment of the master, only fit to be locked up in an Asylum, we shall hereafter be saved a vast deal of trouble in our "Apologies" for the Church:

"It is a great affliction to be deprived of bread; but it is a still greater to be deprived of our senses. And this is the case with thousands upon thousands of our countrymen at this day. Wide-spread poverty (though not in so high a degree) I have seen several years ago. But so wide-spread a lunacy I never saw, nor I believe the oldest man alive. Thousands of plain, honest people, throughout the land, are driven utterly out of their senses, by means of the poison which is so diligently spread, through every city and town in the kingdom. They are *screaming out for liberty*, while they have it in their hands, while they actually possess it; and to so great an extent, that the like is not known in any other nation under heaven; whether we mean civil liberty, a liberty of enjoying all our legal property,—or *religious liberty*, a liberty of worshipping God according to the dictates of our own conscience. Therefore all those who are either passionately or dolefully crying out, 'Bondage! Slavery!' while there is no more danger of any such thing *than there is of the sky falling upon their head, are utterly distracted, their reason is gone, their intellects are quite confounded.* Indeed, many of these have lately recovered their senses; yet are there multitudes still remaining, who are in *this* respect as perfectly mad as any of the inhabitants of Bedlam."—P. 517.

The battle of Lexington was fought in the month of April, 1775, and that of Breed's Hill in the following June. These have been immortalized on the page of history, and even to the schoolboy are as familiar as household words. And what did Mr. Wesley think of the struggle then commencing for national independence in America? His sermon preached in November, 1775, and republished in 1831 without a syllable of comment, "for the Methodist Episcopal Church, at the Conference Office, 14 Crosby street," New York, shall inform us. I must postpone the quotation for a few moments, however, to mention a little incident which may not be familiar to all the readers of the "Churchman." It relates to the loyalty of Mr. Wesley's parents. If his followers, therefore, should be disposed to contend that certain tempers and dispositions are hereditary, and that every allowance should be made for prejudices which descend like an heir-loom from generation to generation, they are welcome to all the advantages to be derived from such an "appeal;" *only* it behooves them to grant to the advocates of the apostolical succession the same privilege of thinking for themselves and of acting according to their prejudices, (if they have any,) that they claim for their *founder*; and this, without the uncharitable arraigoment of motives, or the setting up of what Mr. Wesley would style the monomaniac cry of Liberty! Liberty![‡]

After the accession of King William to the throne of Great Britain, the Rev. Samuel Wesley, in his family devotions, was accustomed to pray for him. On one occasion, the reverend gentleman observed that his wife *Sukey*, as he called her, did not say Amen to this prayer. He questioned her as to the cause of the omission. She replied, that she did not acknowledge the Prince of Orange as her lawful sovereign. If that is the case, said he, we must separate: "Two kings,—two beds." And thereupon he left his family for several months, and did not return till March of the following year, when *Queen Anne*, the legitimacy of whose title both acknowledged, succeeded to the government, and conjugal harmony was restored. Of this decided couple, John was a loyal son.

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[*] The editorial article of the Methodist Advocate and Journal, which was referred to in the Churchman of August 13, has been republished on the western side of the Allegheny. A Methodist minister in Indiana lately warned his hearers from the pulpit against the pretensions of those who would not acknowledge the validity of non-Episcopal marriages! What will be the next charge against us?

[†] Some of Mr. Wesley's early followers believed that he was prophesied of by St. John in the Apocalypse, as the angel flying in the midst of heaven, xiv. 6; and the editor of the Banner of the Cross assures us, that "one of the most respectable and intelligent Methodists of Baltimore" said to him three years ago, that "he believed Mr. Wesley was as much divinely inspired and commissioned in what he did, as St. Paul was in his apostleship."

[‡] St. Peter speaks of some in his day who were the servants of corruption, while they themselves were promising liberty.

But to the sermon. "From those who are now upon the spot, I learn, that in our *colonies* also, many are causing the people to drink largely of the same deadly wine; thousands of whom are thereby inflamed more and more, till their heads are utterly turned, and they are mad to all intents and purposes. Reason is lost in rage; its small still voice is drowned by popular clamor." "Here is slavery, real slavery indeed, most properly so called. *For the regular, legal, constitutional form is no more.* Here is real, not imaginary bondage; *not the shadow of English liberty is left.* Not only no liberty of the press is allowed; none dare print a page or a line, unless it be exactly conformable to the sentiments of OUR LORDS THE PEOPLE; but no liberty of speech. Their tongue is not their own. None must dare to utter one word, either in favor of King George or in disfavor of the *idol* they have set up; the new, illegal, unconstitutional government, utterly unknown to us and to our forefathers. Here is no *religious liberty*, no liberty of conscience for them that honor the king; and whom consequently a sense of duty prompts them to defend from the vile calumnies continually vented against him." "And what is it which drags on these poor victims into the field of blood? It is a great phantom which stalks before them, which they are taught to call *Liberty!* It is this

'Which breathes into their hearts stern love of war,
'And thirst of vengeance, and contempt of death.'

Real liberty, meantime, is trampled under foot, and is lost in anarchy and confusion." Pages 517, 518.

I subjoin two stanzas of Tate & Brady's version of the 101st Psalm, which, good in themselves, both monarchists and republicans may turn to their own advantage respectively:§

No ill design will I pursue,
Nor those my fav'rites make that do.
Who to reproof bears no regard,
Him I will totally discard.

No politics shall recommend
His country's foe to be my friend;
None e'er shall to my favor rise
By flattering or malicious lies.

MELANCTHON.

For the Churchman.

Mr. Editor,—Will you permit me, through the columns of the Churchman, to say a few words upon a subject, in my opinion, of great importance? I mean the reading of the service of our Church. I presume that every one will agree with me, that the Liturgy is made to appear much more beautiful, impressive and solemn, when read in a distinct tone of voice, with right emphasis,—slowly, yet with energy,—easily, yet with a due regard to the service, as rendered to the Almighty; and yet, though all agree that the service should be read in this manner, it is a fact that few, very few, of our clergymen read the service as it should be read, and as I believe it might be read, if due attention were paid to that part of the clerical office. How often do we hear people complaining, "What a horrid reader!" "Horrid reader"—that is it—"*Horrid*" is the word:—I have heard it, time and again. Now, I will venture to say that the usefulness of many of our clergymen is materially lessened by this same bad reading of the service of our Church. One clergyman drawls; another sings; another commences in a very loud tone of voice, and suddenly falls into a very low one, or, perhaps, oftener, *vice versâ*; another commences and goes through the whole service in one unvarying tone of mourning—prayer and praise, confession and thanksgiving—all the same; another hurries through the service as rapidly as possible, as though it were of but little consequence, and he only read it at all, because some one might complain if he did not; and another reads so slow, that every one is impatient, and wishes he would get through. In these various "*horrid*" readings, oftentimes, is that sublime Liturgy of our Church—that great embodyment of primitive doctrine—spoiled of its beauty and its solemnity; and those words which should touch the hearts with holy fire—those words which should arrest the curious and the thoughtless, and carry them all in penitence, prayer and praise to heaven—often, too often, are they made to seem but an unmeaning form, a tiresome necessity, in the Church of God.

It is a fact, that the congregation will take the spirit in which they respond from the manner of reading of their clergyman. If he reads in a hurried manner, they will hurry thoughtlessly through with the responses. If the clergyman reads in a singing or a drawling tone, the congregation will be sleepy; and if he reads in that, what people call a *dead-and-alive* manner, which marks, or rather *blurs* the reading of many, the congregation will fall into a carelessness in their responses too much like *lip service*, certainly dangerous to their souls. Is it not, then, the solemn duty of every clergyman, and especially of every candidate for holy orders, to pay strict attention to the reading of the service of our Church? I know that the continual reading of the service is apt to engender habits of false articulation, or of wrong emphasis, or a tone, &c.; but we should remember that every word has its meaning, and very much depends upon the reader, whether the body of the congregation understand their Prayer Book or not. A stranger comes into church, and if luckily he may hear a good reader, he is at once impressed with the beauty and the solemnity of our Liturgy; but if the clergyman read badly, he goes away disgusted with the reader, unimpressed by the service.

I am aware, Mr. Editor, that much has been said upon this subject before now, but all will confess that there is still room for great improvement; and I am inclined to believe that improvement can be made, if right means are employed. In the first place, the service must be understood, and the sacredness of its character duly appreciated, before it can be read in a proper manner; and then the bad habit of reading must be broken up by practice, either before some judicious friend who will candidly tell you your faults, or with the aid of some good work on the subject. I know of no work better adapted to this purpose, than "Henshaw's Sheridan," which should be in the hands of every clergyman and candidate for orders in the Church.

I sincerely hope, sir, that what I have said may have the effect intended, to direct the attention, especially of candidates for holy orders, particularly to their manner of reading the service—as I think, a most important part of the clerical office. Perhaps, if the Liturgy of the Church were oftener read as it should be read, some of the good people might discover, in the service which they have been rendering to the Most High for years past, some of those very "*new and strange notions*" which have lately terrified (Catholics?)

If you will now and then allow me a small space in the Churchman, as time permits, I may perhaps make a few remarks concerning the reading of those portions of our service which are most usually read, as, in my humble opinion, they should not be read. Bb.

THE CHURCHMAN.

SATURDAY, DECEMBER 3, 1842.

Bishop Onderdonk requests that the amounts that may be collected, agreeably to the requisition of the Canon, on the approaching Thanksgiving Day, or the Sunday next before or next following, for the Fund for Aged and Infirm Clergymen, be immediately transmitted or reported to Mr. Charles N. S. Rowland, New York, Treasurer of the Convention, in order that the Trustees of the Fund may be apprized of the amount at their disposal.

THE THIRTY-FIRST ARTICLE.

A writer in the Catholic Herald of last week assails our Church, in terms of unmeasured obloquy, for the protest against one of the errors of Romanism, which she has set forth in her thirty-first article. A detached sentence of the article, in which it is defaced with bad grammar, is thus given in the Herald:

"THE SACRIFCE OF THE MASSES, IN WHICH IT WAS COMMONLY SAID, THAT THE PRIEST DID OFFER CHRIST FOR THE QUICK AND THE DEAD, TO HAVE REMISSION OF PAIN OR GUILT, WERE BLASPHEMOUS FABLES, AND DANGEROUS DECEITS."—*31 Art. of the 39 Articles of the Prot. Epis. Book of Common Prayer.*"

On this the writer remarks:

"Two charges are made against the framers of this article. Either they were unpardonably ignorant of the true faith concerning the "*memento*" of the holy sacrifice of the mass, or they wished basely to deceive. Ignorance they could not plead; for even supposing them to be ignorant of Christian antiquity, which is the most charitable supposition that can be made in their regard, yet they were not ignorant of the practice of the Church of CHRIST in their own time. But ignorance is not their plea. They were conversant with antiquity; they knew all the monuments of Church doctrine and discipline, which, through time, that all else corrupts, had been handed down untainted and unchanged, and now remain the same as when they first came from the hand of CHRIST and his immediate apostles and disciples. Wilful deception; the design basely to deceive is, then, the charge on which we rest."

In order to substantiate these assertions, and to prove the falsity of the article, the writer lays down the doctrine of the Eucharist, in the following positions:

"First, * * * that CHRIST has left her [the Church] a real, true, and propitiatory sacrifice.

"Secondly, That the victim mystically slain and offered to GOD in the Eucharist, is the true, living flesh of the only begotten Son of GOD, our LORD and Saviour JESUS CHRIST, which he took in the chaste womb of the Virgin Mary.

"And thirdly, That this same CHRIST is offered to GOD, as a real, true, and propitiatory sacrifice, for the living and the dead, and for the remission of sin, and the pain and guilt thereof."

These positions the writer proceeds to sustain by proofs drawn from the confession of the Universal Church, and fancies that, in proving them, he disproves the doctrine of the 31st Article.

Before we follow him to these proofs, we shall give the Article entire.

"*Of the One Oblation of Christ finished upon the Cross.*

"The offering of CHRIST, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices* of masses, in which it was commonly said, that the priest did offer CHRIST for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

In order to see the bearing of the latter part of the Article, it is necessary to bear in mind the Roman custom of private masses, or masses without communion. While the Church of England allowed the Papal customs, such masses were commonly celebrated; and as they were deemed advantageous for effecting the release of souls from Purgatory, and were celebrated at a stipulated price, they were so lucrative to the Papacy as to be vulgarly called "the Priests' porridge pots." The Church of England, at the time of the Reformation, abolished such masses, and required that on every occasion of celebrating the Eucharist, there should be a communion.†

Now, be it observed, it is these "sacrifices of masses" of which the Article speaks; and we shall find, on examination, that its protest is so far from being levelled against the Catholic doctrine of the mystic sacrifice of the Eucharist, that it is in truth levelled against an error which subverts this doctrine; and which makes the "sacrifices of masses" propitiatory *proprio vigore*, and puts them in the place of the one oblation consummated on the cross.

The heading, "Of the one Oblation of CHRIST *finished upon the Cross*," determines the aspect in which the oblation is viewed in the Article. It is not viewed as made in the last supper, but as "finished on the cross," when the victim was not mystically or representatively, but truly and properly slain. Of course, then, when the Article adverts to the Roman error, which pretended that "the priest did offer CHRIST," it continues to view the oblation in the same aspect, and assumes that the Roman error regards the victim not as mystically or representatively, but as truly and properly slain and offered.

Now this being the position which the framers of the Articles, in common with all the Reformed, have notoriously ascribed to the Romanists, it was the part of the writer in the Herald either to acknowledge the position and attempt to prove its truth, or to disclaim it, and show that it has been falsely imputed. Instead, however, of doing either of these things, the writer adroitly passes over the gist of the Article in profound silence, and affects to have no consciousness or suspicion of the Roman error, and to understand the Article as directed against an acknowledged Catholic truth.

To make the matter plainer, we shall exhibit the difference in parallel columns:

The Catholic doctrine which the Article does not impugn, but which the writer in the Herald affects to believe that it does impugn, is, that the Holy Eucharist is an oblation in which the victim is mystically or representatively slain and offered.	The Roman error which the Article condemns, and of which the writer in the Herald affects to have no suspicion, is, that the Holy Eucharist is an oblation in which the victim is truly and properly slain and offered.

Bearing in mind the sense of the Article and the true nature of the Roman error, we shall review the quotations which the writer brings from the ancient Liturgies and ancient authors.

The first is from the Alexandrine Liturgy:

"O GOD! who hast sent thy beloved Son, that He might bring back thy wandering sheep, turn not away us sinners, who offer to thee this *tremendous and unbloody sacrifice*," &c. "It pleases thee to constitute us ministers of thy new testament, administrators of thy holy mysteries, that we may be made worthy to offer to thee gifts and *sacrifices*; . . grant us that, with all fear and a pure conscience, we may offer to thee *this spiritual and unbloody sacrifice*; that, receiving it upon thy high altar," &c.

The writer in the Herald must be aware that these and similar passages have been quoted by our divines in refutation of the error imputed to Romanists. They assert a *spiritual* and *unbloody* sacrifice, and consequently one in which the victim is slain, not really, but mystically; i. e., in figure or representation.

The next is from the Liturgy of St. Basil, used by the Greeks:

"I beseech thee, O LORD, look upon me; . . purge my soul, . . . and make me, by the virtue of thy Holy Spirit, pure, that being endued with the grace of the *priesthood*, I may assist at this holy table, and that I may CONSECRATE THY HOLY AND THY IMMACULATE BODY AND THY PRECIOUS BLOOD. . . . . . May it please Thee, O LORD, that as we are Ministers, (*we may be made*) worthy to offer THEE THIS REASONABLE AND UNBLOODY SACRIFICE. σοῦ προσφερειν σοὶ την ταύτην, λογικην καὶ αναιματον θυσιαν. . . . . ."

This passage also supposes a mystic oblation; that is, one in which the immaculate body and the precious blood of the divine victim are broken and shed in figure or representation; nor can we allow that it gives the least countenance to the Roman error, rebuked in our article, that the body and blood are, not mystically or representatively, but truly and properly broken and shed.

We shall append the remaining extracts in the order in which they are quoted by the writer in the Herald.

From the Liturgy of St. James:

"O GOD, the Father, who on account of Thy great and ineffable love towards man, has sent Thy Son into the world, that He might bring back the wandering sheep, turn not away Thy face from us while we celebrate THIS SPIRITUAL AND UNBLOODY SACRIFICE. We offer to Thee, THIS TERRIBLE AND UNBLOODY SACRIFICE, that Thou deal not with us, O LORD, according to our sins," &c.

The same passage, in another and questionable form, is said to be thus given in Renaudot's Collection:

"O GOD, who on account of Thy great and ineffable love towards men, hast sent Thy only begotten Son into the world, that He might bring back the wandering sheep, turn not away from us sinners, handling THIS ADORABLE AND UNBLOODY SACRIFICE." Again, "We offer to Thee, O LORD, THIS ADORABLE AND UNBLOODY SACRIFICE, beseeching Thee that Thou wilt not deal with us according to our sins," &c.

St. Cyril of Jerusalem, says:

"Now when the spiritual SACRIFICE is ended, and this unbloody worship rendered to GOD, by means of the *host of expiation*, is finished, we pray for the peace of all the churches," &c.—*23d Catechetical Instructions to the Neophytes.*

St. Augustin:—

"As you know, the sacrifice of the Jews, according to the rite of Aaron, consisted in the offering of beasts, and this, in mystery; as yet, the SACRIFICE *of the body and blood of the Lord was not*, which the faithful understand, and they who have read the Gospel; *which* SACRIFICE *is now diffused through all the world*."—*Enarrat* i. *in Psal.* 33, T. iv. p. 210.

From an epistle of St. Cyril, read and approved in the General Council of Ephesus, A. D. 431:

"On this occasion it is our duty to add, that while we announce the death of JESUS, the only Son of GOD, and His resurrection from the dead, and His ascension into heaven, we *likewise celebrate the unbloody sacrifice* in the churches, approach to the mystic thanksgiving, and are thus sacrificed, being made partakers of the sacred flesh, and precious blood of CHRIST, the Saviour of us all," &c.

What latent meaning the writer discovers in these passages that he should be so profuse in his use of capitals and italics, we know not; to us they seem only to prove that the Church, according to the institution of her divine Master, and in *figures* or *mysteries* of his appointment, celebrates and makes, before the divine Majesty, the memorial which CHRIST commanded her to make; "having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; and rendering most hearty thanks for the innumerable benefits procured unto us by the same."‡ The adorable sacrifice, the bloodless victim, the "host of expiation," is slain; its body broken, and its blood poured out; not truly and properly, but in figure, mystery or representation; and so offered to the ALMIGHTY FATHER as a memorial of "The One Oblation of CHRIST finished upon the Cross."

This sublime doctrine of the Catholic Church, attested by all the ancient liturgies, and plainly recognized in the liturgy of our own Church, cannot be consistently held by the Romanist. *We* may say of the Holy Eucharist, that the blood of the immaculate victim is there spilled in a mystery, and that the death is there in representation; but the Romanist cannot say it, for with him there is no mystery in the Holy Eucharist, no figure, no representation. His Church teaches him that the bread and wine which are the figures, mysteries, or representations of the immaculate victim, cease to exist in the Eucharist; and the figures or mysteries being removed, it follows that the victim, if slain at all in the Eucharist, is slain truly and properly, and not mystically or representatively. And this is precisely the tenet which, as we said, the 31st Article ascribes to the Romanists. "The sacrifices of masses," in this view, are not mystical or representative of the victim on the cross, but they are themselves the victim; and the blood is not spilt, and the death represented in a mystery, but reiterated in reality; and so considered, they are most justly pronounced by the Article to be blasphemous fables and pernicious impostures.

We shall not shock our readers by exposing the enormities of this blasphemous tenet, neither shall we dwell on the reproachful and abusive language with which the writer in the Herald has reviled our apostolic Church for her faithful and dignified protest against it. But keeping to the simple point of the sacrifice of the Eucharist, we are content to declare our belief that the language of the writer in the Herald, "*the victim mystically slain and offered to God in the Eucharist*," is used either in ignorance or deception. In ignorance it cannot be used, for the writer knows it to be the doctrine of his Church that the bread and wine, which are the mystical representations of the victim, *cease to be* in the Eucharist, and that consequently the death and oblation cannot be mystically celebrated. We are forced therefore to take the other alternative, which is, that the language is used by the writer in deception, in order to hide the Roman error of the Eucharist being a bare and naked reiteration,—a reiteration without figure or mystery,—of the sacrifice finished on the cross; to hide it, we say, under cover of language borrowed from the Catholic doctrine of the Eucharist being a sacrifice in which the Church makes before the ALMIGHTY FATHER, in the mysteries of bread and wine, a memorial of the blessed passion and precious death of his adorable Son, our Saviour, JESUS CHRIST.

The writer who rashly and insolently offers to a holy council of bishops, assembled in the name of CHRIST, the dilemma of ignorance or base deception, has no right to complain at being himself impaled on one of its horns.

Our Reformers, by the confession of this writer, knew the true doctrine of the Catholic Church, and were consequently able, with it for a standard, to form an accurate judgment of the prevailing opinions of their times. On the score of competent knowledge, therefore, this writer cannot impeach their testimony to the fact, that the error which they ascribe to the Romanists of their day was then actually held; and however he may affect to question their honesty, his own writing is proof that he himself secretly holds the same error. For although in his doctrinal definitions he uses guarded and Catholic language,—as knowing that otherwise his positions could never be sustained by the testimony of the Universal Church; yet afterwards, falling into a rhapsody, he delivers himself of the stupendous folly which the Article reprobates as a blasphemous figment and a mischievous imposture. These are his words:

"When CHRIST on the night in which he was betrayed took bread in His holy and immaculate hands, by the word of His power which out of nothing created worlds, and out of dust our flesh, *then of bread creating the victim*, instituted this sacrificial rite," &c.

Now if the victim is *created of bread*, he is no longer present under the *figure* or *representation* of bread, and therefore cannot be slain and offered in a mystery. In this view, the Eucharistic oblation ceases to be mystical or representative of the oblation finished on the cross, and becomes a sacrifice complete in itself, referring to nothing beyond itself, and quite independent of the oblation finished on the cross. Thus as the *Romish* tenet of transubstantiation destroys the nature of a sacrament, so it destroys the mystical sacrifice of the Eucharist, and by implication denies the reality of the sacrifice consummated on the cross, and of the atonement through it: since it supposes the Eucharist to be not a true and proper sacrifice representing before GOD in a mystery, (that is, in the consecrated creatures of bread and wine,) the passion and death of the adorable victim on the cross, but a true and proper sacrifice, terminating in nothing beyond itself, and offering before GOD, nakedly and without a mystery, a victim *created of bread!* That the writer in the Herald has made some advance in the knowledge of Catholic truth is apparent from his doctrinal definitions; but when, in his devotional transports, he regards the Holy Eucharist not as a mystic representation of the Adorable Victim who offered his humanity on the cross in expiation of sin, but as a bare and naked oblation of a victim created of bread; and consequently as possessed of a propitiatory virtue, not derived and dependent, but original and independent, and designed to concentrate and bound in itself the faith of the worshippers, and not to direct their minds, through a mystery, to the victim who expired on the cross;—when, we say, in his devotional flights, he so regards the Blessed Eucharist, he bears a mournful testimony to the practical corruptions of the Roman Communion; ay, and to its practical destitution of faith in the Atonement of the Son of GOD. Well does Mr. Churton say, there can be no union with Rome while she remains as she is.

We conclude with a word of advice to the writer in the Herald; which is, that *for his own sake, and that of the denomination to which he belongs*, he let the XXXIX. Articles alone.

The following gentlemen are authorized to collect bills due the Churchman in the following States:

Mr. Henry M. Lewis is collecting for us in Alabama, Tennessee, and part of Missouri.

Mr. Israel E. James is collecting for us in the South and Southwestern States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James is our agent for the Western States, Iowa and Wiskonsan, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, and J. W. Ewing.

The Standing Committees, as far as heard from, (being a majority of the whole,) have signed the testimonials of Dr. Eastburn, with the exception of Pennsylvania, which has declined on the ground that it possessed no evidence of the election of the Right Rev. A. V. Griswold as Bishop of Massachusetts, exclusively; to which diocese Dr. Eastburn had been elected as his Assistant.

A correspondent informs us that an eminent Presbyterian minister took occasion to say, a few Sundays since, that the Church of England could not claim for her priesthood the divine commission by regular descent, for this reason, viz: "that the power to confer or create, necessarily implied the power to withdraw or nullify; and that during the Reformation, all the clergy of the Church of England having received their authority from Rome, were by the same ecclesiastical power excommunicated."

Without entering on the question of the source of the Anglician orders, it suffices to say, in answer to the above objection, that the *character* of the priesthood is indelible; once conferred, it can never be lost, and therefore never revoked. The *acts* of a priest, degraded from the exercise of his functions and excommunicated by the Catholic Church, are null and void; but the power of excommunication is not absolute, but must be exercised in conformity to Scripture and the canons of the Catholic Church. If the bishops of the English Church were guilty of schism or heresy on account of the Reformation, then their excommunication by the Roman Pontiff is good, and their priestly acts are null and void. The charge, however, of schism and heresy against the English bishops, Romanists have hitherto been unable to substantiate; though what they may now effect, by the aid of their ally and coadjutor—the Presbyterian minister referred to—remains to be seen.

BISHOP HOPKINS'S PRIMARY CHARGE.—The Missionary Constitution, the Oxford Tracts, and Nestorianism, are the topics to which Bishop Hopkins has devoted a Charge, which, both in style and thought, gives proof of careful and mature preparation, and expresses some distinct, original and forcible opinions. The Charge contains a just and handsome eulogy on the Oxford Tracts, together with a decided dissent from them in some of their alleged views—a dissent, however, which seems to us to be in some cases rather theoretical than practical. But it is the other general topics—the Missionary Constitution and Nestorianism—which give the Charge its chief importance.

The Missionary Constitution, as our readers know, we have ever regarded as, in spirit, a hollow compromise of conflicting interests, and in form a wretched compound of Popery and Puritanism; and we rejoice sincerely that one of our bishops has at length spoken out his whole mind, and portrayed the thing in its true character. Again and again have we wished that Bishop De Lancey, instead of striving to promote the ascendancy of right measures in the society, had stricken at the root, and opposed its whole system and being. This Bishop Hopkins has done; and though we have no expectation that his counsels will be productive of any immediate results, yet we are assured his words will not be spoken wholly in vain. We cordially agree with the Bishop, however, in the opinion that while the Missionary Constitution is the law of the Church, it ought to be vigorously sustained.

Equally gratified have we been with Bishop Hopkins's remarks on Nestorianism; and though we have much valuable matter on hand from our late English journals, we shall endeavor at an early period to make room for the whole of this part of the Charge.

The following is from a very intelligent and excellent clergyman in the diocese of Vermont to Mr. Sparks, and it gives us pleasure to lay it before our readers:

"You will be gratified, I doubt not, to learn that I have successfully introduced the Gregorian chant into my parish service. Indeed, upon the Sunday after I received the parcel, having occasion to perform the burial service in church, I had the choir chant in unison the 39th and 90th psalms in the service, to the first two endings of the first tone, and with very pleasing and solemn effect. I have had my Sunday school children learn to sing the anthem in the S. S. Liturgy, "Blessed is the man," &c., to the first ending of the third tone; and already my choir have learned to sing most of the anthems or canticles to different tones. On our Thanksgiving Day, (the 8th of December,) I shall have them sing all the anthems, (including the Benedicite, Omnia Opera, &c.,) and also the entire psalms for the day, to the Gregorian tones. I mention these things to show you (so far as the example of a single country parish can do so) that your good labor, in thus publishing the Catholic and almost forgotten music of olden times, is not without fruit.

Another thing which I wish much to see, is the Psalter printed throughout for chanting.

The truth is, if we mean to revive the Catholicism of our Church, we must breathe more of primitive Catholic fervor into the mode of performing her public services. These, as now performed, *read* throughout, *towards* the congregation, with careless irreverence, frequently with a puritanical tone and with the drawling of a modern psalm tune at the end, are made meagre enough."

At a recent meeting of the Standing Committee of the diocese of Maine, Mr. Reuben E. Taylor, recently a Congregational clergyman, was admitted a candidate for orders. This is the second Congregational clergyman received as a candidate for orders in that diocese within the last four months.—*Communicated.*

Bishop Onderdonk has received from the Wardens of St. John's Church, Delhi, Delaware county, the canonical certificate of the election of the Rev. George Waters to the rectorship of the parish.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church to-morrow evening. Service to begin at 7 o'clock.

"THE PRIESTHOOD IN THE CHURCH" is the title of two instructive discourses of Bishop Whittingham, preached, the one in St. Paul's and the other (at the institution of the Rev. H. V. D. Johns) in Christ Church, Baltimore, and published by request. The request for the publication of such discourses argues well for the sound indoctrination of this important diocese.

TRINITY CHURCH, CAMPTOWN, N. J.

The Rev. Robert Davies, a Presbyter of the Diocese of New Jersey, has devoted himself assiduously and faithfully, with the aid of some zealous friends of the laity, to the establishment of a church at Camptown.—Fifteen months ago there was in that village no house erected for the worship of GOD. There is now an organized parish, a large Sunday school, and an increasing congregation. At my recent northern visitation, I officiated in a convenient and tasteful building, in progress of erection for public worship, in which I administered confirmation. They are anxious to have it comfortable for the services this winter, but have exhausted all their present means. The people are generally industrious mechanics, with small ability. But their hearts are large, and they have done what they could. Their case is commended to the consideration of Churchmen as one of peculiar interest. If they can receive some help now, they will be able to have the building ready for consecration in the spring. I cheerfully recommend their application. G. W. DOANE.

Riverside, 14th November, 1842.

I feel deeply impressed with the importance of the effort in which Rev. Mr. Davies is engaged. A short time since, the village was without a church and without a congregation; now, a beautiful and chaste, though simple church, is in progress of completion, and a large Sunday school of about 70 scholars are instructed diligently and faithfully in the mysteries of the Christian faith. My own congregation has contributed *largely*, and according to their power; and I feel justified in commending the cause to the Christian liberality of others.
MATTHEW H. HENDERSON,
Nov. 22, 1842. Rector of Trinity Ch., Newark.

From personal knowledge and observation, I gladly confirm the foregoing recommendation, and fervently pray that the Christian zeal and discretion which have carried so far a most laudable undertaking, will meet with hearty co-operation, and be crowned with complete success.
JOHN D. OGILBY.
Theological Seminary, Nov. 22, 1842.

Knowing the situation and importance of the parish above alluded to, I most cheerfully coincide with the foregoing recommendations.
C. S. HENRY, New York University.

The Rector of Trinity Church, Camptown, in presenting the above recommendations, would gratefully acknowledge, in behalf of the congregation, the kind aid received from the neighboring parishes of New Jersey, as well as to several benevolent individuals of New York. The exterior of the building is complete, and to finish the interior, the further sum of five hundred dollars is requisite, to obtain which they propose making a further application to the friends of the Church.

Any amount contributed to the above object will be gratefully received, and may be left at Mr. William Hinton's, 84 Maiden-lane; or with Messrs. Swords, Stanford & Co., Broadway.

AKRON, OHIO.

The undersigned, Rector of St. Paul's Parish, Akron, Ohio, would earnestly call the attention of the clergy and laity of the Episcopal Church, in this city and elsewhere, to the subjoined communications from his vestry and Bishops McIlvaine and Onderdonk, in reference to an application for assistance to enable the parish to erect a church-edifice, and thereby secure the permanent establishment of the Church in that very flourishing village. Seven hundred dollars have already been received by the undersigned, in pledges or in money, in the many places he has visited, towards this most desirable object. Only $500 more are needed to enable the vestry to erect a building 40 feet wide by 65 feet long, convenient in its arrangement and ornamental in appearance, and such as will meet the conditions on which a lot, eligibly situated and worth $800, is now offered them by Judge King, the proprietor of the place. We hope that this small sum will soon be made up by the numerous friends of our Zion; and contributions for this valued object, in pledges or in money, sent to the undersigned or left with Swords, Stanford & Co., No. 152 Broadway, or J. A. Sparks, 111 Nassau street, will be thankfully received and duly acknowledged.
L. N. FREEMAN.

GAMBIER, Oct. 26, 1842.

This is to certify, that the Rev. L. N. Freeman, Rector of St. Paul's Parish, Akron, Ohio, is a useful, zealous, and most esteemed Presbyter of this Diocese, and in his application for aid in building a church in Akron, may be entirely relied on for the faithful application of whatever contributions he may receive.
CHARLES P. MCILVAINE,
Bishop of the Diocese of Ohio.

The Rev. L. N. Freeman, of Akron, Ohio, having requested my sanction for his soliciting aid in this diocese towards erecting a church in his parish, I hereby cheerfully give it, and should be gratified if the members of the diocese will give to the enterprise kind and liberal consideration. BENJ. T. ONDERDONK,
New York, Nov. 18, 1842. Bp. of New York

WESTERN NEW YORK.—We have received the Jou nal of the last Annual Convention of this Diocese, and take great pleasure in inserting such an evidence of prosperity as is contained in the following summary:

"Three years and three months have elapsed since the commencement of my Episcopal labors in the Diocese, and with humble gratitude to Him who alone giveth the increase we may record—

That the clergy have increased in number from 76 to 103;

That 14 new congregations (including the four applications to this Convention) have been organized and admitted into union with the Convention;

That 13 new Church edifices have been consecrated;

That 2,088 persons have been confirmed;

That provision has been made to assist 5 clergymen, disabled, by age, sickness, or infirmity, from labor;

That a well adjusted system of collections for the various objects of Church benevolence has been put in operation, by which the contributions of the Diocese have been increased fourfold;

That about 3,000 Prayer Books, besides Bibles and Tracts to a large amount, have been distributed within its limits;

That 5 Deacons and 11 Priests have been ordained in this Diocese;

That the candidates for Holy Orders have increased from one to seventeen, of whom fifteen have had the advantage of a college education;

That all the Churches in the Diocese have been visited by me *twice*, except two, one of which has a mere nominal existence; and that fifty of them have been visited three times;

That unbroken peace and harmony have prevailed, and continue to prevail throughout the Diocese; and that so far as human eye can discern, there has been a proportionate advance in the higher department of spiritual religion, and of enlightened attachment to the Cross an Church of Christ.

Hitherto hath the Lord helped us, and to Hi name be all the glory."

TO CORRESPONDENTS.

We have several valuable favors from our correspondents, which will appear as soon as we can make room for them, consistently with other engagements of our columns.

In addition to those mentioned last week and yet unpublished, we have to acknowledge "J.," "B. F. T," "C. P. ⊕," and a Christmas Carol from a general favorite.

What has become of the promised version of the *Dies Iræ?*

A FORM OF PRAYER AND THANKSGIVING; to be used in the Diocese of New-York, on days of Thanksgiving, appointed by the civil authority.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New-York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to ALMIGHTY GOD; unless some other form should be by me specially set forth.
BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.
New-York, November, 1841.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

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§ The whole psalm is omitted in our improved version. Seven eighths of it might have been preserved by making slight verbal alterations.

* After blaming the writer in the Herald for defacing his extract with bad grammar, we were somewhat vexed to find, in copying the Article from a Prayer Book at hand, that this word was put in the singular—*sacrifice*, and not *sacrifices*. On referring farther, to several English and American editions, we found the same blunder in all of them. This, and the other error which we pointed out in one edition in the Sixth Article, show that the Articles need to be subjected to such a revision as shall ensure typographical accuracy. The misprint, however, does not wholly excuse the Romanist, whose business it was to quote the Latin, or some standard edition of the English. And this reminds us to say that the Catholic Herald, in quoting our notice of Bishop Kenrick's Theologia Dogmatica, has made us pass on the Roman Church a compliment which we never intended, and suppressed a characteristic of which we did not suppose he was ashamed. Our remark was, "The Roman Church has *Latinized* everything." The Herald gives it thus: "The Church of Rome has *explained* everything."

† Puffendorf mentions a Spanish nobleman who directed in his will that 15000 masses should be said for his soul. But the most remarkable thing in this way is the will of Philip IV., King of Spain, who ordered that 100,000 masses should be said on his account, and that if so many were not necessary to himself, they should redound to the advantage of his father and mother, or, if they were in heaven, to the souls of those who should die in the Spanish wars. The same illustrious author relates that when the nobility of Hungary were put to death for their rebellion against the emperor Leopold, and their estates confiscated, it was granted as a matter of clemency that a sum should be given out of the proceeds for the purchase of many thousand masses for their souls. The person who had the execution of the order, finding that masses might be procured in Italy for a fourth of the price at which they were furnished in Vienna, complied with the letter of the grant, and cleared a hundred thousand crowns by the speculation.‖ We take no pleasure in mentioning such things, and only do it to assist the reader in discriminating between the sacrifices of masses which as possessed of a supposed inherent and independent virtue may be repeated by the priest alone for value received, and the Eucharistic Sacrifice of praise and thanksgiving which is the appointed public service of the Church; and on what just grounds our Reformers, while they retained the one, abolished the other.

‖ Puffendorf. Jus. Feciale Divinum, § 11.

‡ See "The Oblation" in the Liturgy of the American Church.

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans, xii.; and the *Collects* for the day, as in the Morning.

⁂ The above having been previously sent to such clergymen as belonged to this Diocese at the period of the last Thanksgiving-Day, has this year been transmitted by mail to those who have since become connected with it. Other copies will be given to such clergy as may apply for them to Messrs. Swords, Stanford & Co., 152 Broadway.

DIOCESE OF MASSACHUSETTS.

Bishop Griswold, on Sunday, November 20, preached in St. Peter's, Salem, and ordained the Rev. John Wayland to the holy order of priests; the candidate was presented by the Rev. Mr. Mason, rector of the parish.

In consequence of the bishop's necessary absence from the diocese, he has made no appointment for Sunday next.

We are informed that the Rev. John Wayland has accepted of the appointment of permanent chaplain in the army, on Governor's Island, New York, and will immediately enter upon his duties.—*Christian Witness.*

From the Irish Ecclesiastical Journal.

DR. MILLER'S ACCUSATIONS AGAINST ALEXANDER KNOX, AND THE HIGH CHURCH PARTY IN ENGLAND.

SIR,—In a letter of Dr. Miller's, inserted in your last Number, I read, with the utmost surprise, an assertion that "he had traced to the influence of the conversations and writings of his late friend, Alexander Knox, the origin of those opinions, by which *the High Church party of England has been conducted to the very borders of Rome, if not actually disposed to an intimate incorporation with that corrupted system.*"

As an English clergyman, deeply indebted to the writings of Alexander Knox, and still more to the writings and personal kindness of his friend, the revered Bishop Jebb, I beg to enter a simple protest against both parts of this statement. First, I utterly deny, that there is a single instance to be produced of any English Churchman, known to profess a respect for the writings or opinions of Alexander Knox, who has gone either to the borders, or to a point at all verging on the borders of the distinctive doctrines of the Church of Rome. Secondly, I must denounce, as a mere slander, the sweeping accusation brought against the persons whom Dr. Miller calls the High Church party of England, but who, as far as I am acquainted with them, are of no party but that of the Church and the Prayer Book, that they have been conducted, by any writings or persuasions whatever, to the borders of Rome, or disposed to an incorporation with the Church of Rome. The accusation is utterly groundless. There is not so much as a single instance of any member of the Church of England, who has been brought up in the principles alluded to, who has shown the slightest disposition to an incorporation with Rome as it is now. The persons who have become converts to Rome, as it is perfectly notorious in this country, are persons who were either originally Dissenters, or in whose creed the article of "One Catholic and Apostolic Church" had no place, till the time when they began to be shaken in their opinions. But had the fact been ever so much otherwise, how would the cases of one or two weak or wilful individuals—*vel duo, vel nemo*—justify Dr. Miller in making this grave accusation against the whole body of English Churchmen?

Further, Dr. Miller calls the late Alexander Knox "his friend;" and yet he now labors to fix this charge upon his memory. Mr. Knox, while he was yet living, was not unknown as a writer. His treatise on the Eucharist, one of the most remarkable of his productions, was in my hands long before his death. He was known to have been the confidential adviser of the excellent Bishop Jebb, whose writings, even while he lived, were by no means hidden in a corner. If Dr. Miller suspected this unhappy tendency in the labors of these good men, when they began to attract notice, how did it happen that, as far as appears, there was no private remonstrance to his friend, and we heard certainly of no public correction administered, by him who now considers them full of such dangerous matter? If he suspected nothing of the kind, what must we say of the sagacity, which, after this long interval, has been led to make this fancied discovery? There is but a third alternative, that Dr. Miller has thought he might strengthen his accusation against the living, if he could trace the genealogy of their error to the dead.

With regard to Alexander Knox, I shall not stop to ask whence Dr. Miller has derived his impression of these Romish sympathies, whether from his *Letter to the Rev. James Dunn*, or from what other source. I must be allowed to think of Mr. Knox as one, whose memory, "hostem nec curat, nec vindicem," and that I should do a wrong to your readers, whether in Ireland or England, if I thought the accusation such as to require even this passing notice. But it may chance that some who respect, as I sincerely do, the name of Dr. Miller, for many old services in the cause of theology and literature, will give to his ill-weighed censure of the English Clergy, a degree of credit to which it is by no means entitled. Dr. Miller has complained in one of his letters, that some of the English Clergy whom he has attacked, have not replied to his accusations. I would beg respectfully to suggest to him, that this course may have been dictated rather by a feeling of respect to him, than by any contempt of accusations made from such a quarter. But he may be assured that it is no pleasure to the English Clergy to enter into needless controversies; and such a controversy it would be even with him, if he idly misrepresents those with whom he ought to be agreed, and who, instead of groundless suspicions, wait to hear from him what may tend to instruction and edification.

I am, Sir, your obedient Servant,

EDWARD CHURTON.

Crayke Rectory, near York,
St. Michael's Day, 1842.

REPORT OF THE LORD BISHOP OF LONDON'S CHARGE.

(Concluded, from the last page.)

That we are in some respects impeded and trammelled by the nature of our legislative connection with the State may be true, and this is itself one consequence which followed from the abuse of the papal power before the Reformation; but this imperfection will in no way be remedied by the resumption of exploded principles or practices; and I cannot help suspecting that the desire of reverting to them with less of impediment, is one motive why some persons are seeking to effect the total separation of the Church from the State. Let us do all that we have at this moment the power to do, as the ministers of that Church; nay, let us but do all we are bound to do, and we shall then see what further freedom of action is required. Before we cry out for a reformation of the Church's laws, let us try the effect of those which are in existence, and not complain of the inefficiency of our ordinances till we have carried into them the spirit which is requisite to give them life and efficacy. It will not, I think, be denied that the Church of this country, in point of energy, power, and usefulness, is at this moment progressing; strange that at this very time complaints should be uttered of her wearing the chain of an ignoble thraldom, of her being compelled to mutter in indistinct accents the praises of GOD, and of her not affording sufficient scope for the indulgence of devotional feelings,—that Church in which the seraphic piety of Hooper, and Hall, and Taylor, and Herbert, and Kenn, and Wilson, felt no restraint and no discouragement. If instead of such lamentations, alarming our people, and unsettling the minds of our younger brethren in the ministry, we would admonish, comfort, and encourage one another, be faithful to our dear mother, and use in the spirit of love and diligence all the means and appliances she places in our hands, setting ourselves as a united band of Christian soldiers, with composed and steadfast resolution, to resist the inroads of popery on the one hand, and of irregular enthusiasm on the other; if we did but realize in our own lives and persons the main precepts and directions which she has given for our guidance, recommending them by our example to the consciences and affections of all men, we should discover that there is much less need than we supposed of alteration; and, at all events, we should know for a certainty in what direction that alteration should be attempted.

Let us be thankful to Almighty GOD, that the Church, crippled and fettered as she is thought by some to be, has yet had enough of energy and power to vindicate to herself the religious education of the people; to throw open the doors of her sanctuary to multitudes, who were before excluded from it; and to send forth within the last two years six additional bishops to watch over the growth and fruitfulness of her distant offshoots. I embrace this opportunity of cordially thanking the clergy of the diocese, for the prompt and efficient manner in which they carried out my suggestion of a general collection at the offertory on Palm Sunday last, in aid of the Colonial Bishoprics' Fund. The total amount of that collection—more than £8,000—greatly exceeded my expectations, and will no doubt operate as an encouragement to the clergy to adopt more generally still the mode of proceeding which I recommended, when collections are to be made for Church purposes. I shall probably call upon them, in the course of next year, to make another effort in behalf of the Metropolis Churches Fund. The money already contributed to that fund has secured the erection of forty-two additional churches; and where a church is built, schools for the children of the poor are sure to follow. It is to this combined provision for the spiritual and moral wants of the people, that the country must look for the cure of its most dangerous diseases; and I trust that the time is not far distant, when the legislature of this Christian country will again recognize the duty incumbent upon it, of doing something to preserve and perpetuate its Christianity, by means of the instrument which has been divinely appointed for that purpose; not to supersede the Church's endeavors, and contributions, and sacrifices, but to aid and encourage them, to answer the present demand of instant urgency, and to supply that which the Church herself will not be able to supply, till her wealthier members shall have been fully awakened to a sense of their obligation.

I should say something here on the subject of education, but that the time forbids, and that I spoke on it in a former Charge. I will merely observe on the present occasion, that the efficiency of our parochial system will be most materially increased by regular and periodical inspection. With that object in view, I have appointed clerical inspectors of schools in different parts of the diocese; and I must say, that those clergymen who object to their visiting the schools under their care, and reporting upon them to me as their diocesan, have a very inadequate notion of my duty and their own. Instances, however, of such objection, are, I am happy to say, very rare.

I have been informed, that some of the clergy entertain a notion, that they may lawfully publish the banns and solemnize matrimony between two persons, who have already contracted marriage before the Superintendent Registrar under the provisions of the last Marriage Act. I apprehend this to be a mistaken notion. The law has decided the first marriage to be valid, and there can be no second marriage of the same parties. If the solemnization of matrimony not according to the forms of the Church were not recognized by the law of the land as constituting the validity of marriage, this objection would not apply; but where the law has declared, that either of two modes of solemnization shall remain valid, parties who have been married according to one of those methods, cannot properly have recourse to the second. In what light, as members of the Church, we may regard a marriage, in which there is no intervention of a clergyman, I do not stop to say; but at all events it is a lawful marriage, and we are not to declare by any act of ours, that parties so married are living in a state of concubinage. If such a marriage be without spiritual grace, which the Church connects with matrimony when duly solemnized, the parties have deprived themselves of it by their own act, and we are not to remedy it by an irregular procedure of ours. The same principle of course applies to all marriages between Quakers and other Nonconformists, not celebrated in the face of the Church; and yet I suppose no clergyman would think it right to re-marry those parties, after they had lived together for many years as man and wife, upon their being reconciled to the Church.

There are still a few points connected with the orderly performance of divine service, which, as I am frequently consulted upon them by the clergy, I will briefly notice before I conclude. I apprehend it is not right to commence divine service with a psalm or hymn. The psalms and services had better be said than sung, where the congregation are not sufficiently versed in the knowledge of music to take part in it. Where a saint's day falls upon a Sunday, the collect for the saint's day, as well as that for the Sunday, should be read, and the Epistle and Gospel for the saint's day, but the lessons for the Sunday; this, however, is a matter of opinion. The minister should give out the psalms, and all notices that may be lawfully published in church. The prayers for the Ember Weeks should always be used as appointed. The responses at the Communion Service should be said, not sung, where there is not Cathedral service. After the Nicene Creed, the minister should in all cases declare what holy days or fasting days are in the week following appointed to be observed. Baptism ought never to be administered in private houses, except in cases of urgent necessity; and all such baptisms should be duly registered. This I request you to take as my authoritative direction, as well as what follows: that you will not permit any clergyman to officiate as a temporary substitute, not being a personal friend or acquaintance of your own, who shall not have first exhibited to me his letters of orders.

In conclusion, reverend brethren, let us be careful to bear in mind ourselves, and to teach our people, that the outward means and aids of religion are not religion itself, and are so far valuable and useful as they contribute to form CHRIST within us, to establish the life of GOD in the soul, and to keep us within the precincts of his grace. The more careful we are to observe all the external acts of devotion, the more diligently let us cherish in ourselves, and strive to promote in others, those spiritual affections which they are intended to excite. And while we "contend earnestly for the faith," and for all the ordinances of GOD, let us not forget the "more excellent way," to "put on charity, which is the very bond of perfectness," and pray earnestly, and strive as well as pray, that all hatred and prejudice may be taken away from us, and whatsoever doth hinder us from godly union; that, as there is but "one body, and one Spirit, and one hope of our calling, one LORD, one faith, one baptism, one GOD and Father of us all;" so we may henceforth be all of one heart and one spirit, united in one holy bond of truth and peace, of faith and charity, and "with one mind and one mouth glorify GOD through JESUS CHRIST our LORD."

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Advent Sunday, November 27, in St. George's Church, admitted the Rev. Flavel S. Mines, Deacon, to the order of Priesthood. Morning prayer was read by the Rev. Edward W. Peet, of the Diocese of Ohio, the sermon preached by the Bishop, and the candidate presented by the Rev. James Milnor, D. D., Rector of St. George's. The same Presbyters united with the Bishop in the laying on of hands.

Mr. Mines proceeds forthwith to St. Croix, W. I., having been appointed to the pastoral charge of St. Paul's Church on that island.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

CALENDAR.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14.
16. } Ember days
17.
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

NOTICES.

CHURCH OF THE REDEMPTION.

The newly organized congregation worshipping according to the rites of the Protestant Episcopal Church in the building formerly known as St. Timothy's Church, situated on Sixth street, between Second and Third Avenues, met on Monday, the 28th inst., for the purpose of becoming incorporated, according to the provisions of the Revised Statutes of the State of New York.

Two Church Wardens and eight Vestrymen were duly elected; Tuesday in Easter Week designated for the annual election of officers; and the name of "The Rector, Church Wardens and Vestrymen of the Church of the Redemption in the City of New York," adopted as its corporate name.

New York, Nov. 30, 1842.

☞ A number of the clergy of the Church have consented to unite in delivering a course of sermons to the Young on Sunday evenings in the Church of the Redemption, on Sixth street, near Second Avenue. The first of the course will be preached on Sunday evening next, by the Rev. E. Y. Higbee. Service to begin at 7 o'clock.

The Church is also open for Divine Service on Sunday morning and in the afternoon, at half past 10 o'clock, A. M., and 3 P. M.

New York, December 3, 1842.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY, Washington Square, will be opened for Divine Service, according to the usages of the Protestant Episcopal Church, (D. V.) next Sunday, morning and evening, under the ministrations of the Rev. Mr. Shimeall. *Seats Free.*

N. B. The evenings will be exclusively appropriated to the Elucidation of the UNFULFILLED PROPHECIES of Scripture, designed as an antidote to the various Delusions and False Theories of the day.

New York, December 3, 1842.

ST. BARTHOLOMEW'S CHURCH

Will be opened on Sunday evening next for Divine Service, and will in future be opened on the first Sunday evening of every month.

New York, December 3, 1842.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Nov. 23, has received the following contributions, viz.:

From Miss Mc L, St Paul's, New York, $20; from a lady of St John's Chapel, $25; Episcopal Theological Seminary of Virginia, per Mr T S Franklin, $20; contribution of St Thomas' ch, New York, $128 57; contribution of St James' ch, New London, Con, $20 11; donation of C E Gardner, Esq, of the same parish, for Bishop Chase, $25; collection in Trinity ch, Portsmouth, Va, on Thanksgiving Day, $20 42. Total amount, $259 10.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Nov. 30, 1842. 152 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From David Austin, annual, $5. F A Benjamin, do, $2. Mr and Mrs D A Cushman, do, $4. A R Cushman, do, $2. Robert Hyslop, do, $2. Richard Kingsland, do, $2. John Rudderon, do, $3. H W Sill, do, $2. A H Ward, do, $2. Stephen Crocker, do, $2. Mrs J Ruthven, do, $3. S T Skidmore, do, $3. William Johnson, do, $2. Nelson Jarvis, do, $2. F S Winston, do, $2. Hezekiah Wheeler, do, $2. Mrs Lindsay, do, $2. Theron Wilbor, do, $2. C N S Rowland, do, $2. Miss Robert, do, $2. David H Hoyt, do, $2. F W Edmonds, do, $2. G W Burnham, do, $2. George Coggill, do, $2. Peter D Collins, do, $2. Nathaniel F Moore, do, $2. Miss Sarah A Moore, do, $2. Wm H Townsend, do, $2. Miss and Miss E Hosack, do, $4. D W Townsend, do, $2. J D Wolf, do, $2. E F Sanderson, $2. Mrs J Webb, do, $2. Wm M Benjamin, do, $2. Bible, Prayer Book and Tract Society of the Theological Seminary, $7. Mission church of the Holy Evangelists, Rev B Evans, $12. H E Davies, annual, $2. J F Depeyster, do, $2. C V S Kane, do, $3. Total amount, $104.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, November 30, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Thomas S Wells, annual, $1. A R Cushman, do, $1. John Rudderon, do, $2. S T Skidmore, do, $2. Samuel Whitney, do, $1. L Livingston, do, $1. Miss Robert, donation, $1. Theron Wilbor, annual, $1. C N S Rowland, do, $1. D H Hoyt, do, $1. James B Kissam, M D, $1. George Coggill, do, $1. Charles Congdon, do, $1. N F Moore, L L D, do, $1. Miss Sarah A Moore, do, $1. Wm H Townsend, do, $1. J D Wolf, do, $1. Lispenard Stewart, do, $1. Wm B Ballow, do, $1. Miss A Aurora Ballow, do, $1. William Johnson, do, $1. Total amount, $23.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository 20 John-street.

New York, November 30, 1842.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From All Saints' ch, New York, Rev B I Haight, rector, from the offerings, $10. St Luke's ch, New York, Rev J M Forbes, rector, contribution, $100. Christ ch, Cooperstown, Rev F T Tiffany, rector, monthly collections, $7 11. Total amount, $117 11.

C. N. S. ROWLAND, Treasurer,
November 30, 1842. 55 Water-st.

JUBILEE COLLEGE, ILLINOIS.

The subscriber in behalf of Bishop Chase gratefully acknowledges the following sums in aid of this institution, received since March last:

From individuals of Christ ch, Trumbull, Con, $9; from Mr Aertson, Phil, received by him from sundry persons, $81 50; from E Blake, Chesterton, received by him from sundry persons, $118 81; do, being a donation from Ephraim M Baynard, of Edisto Island, S C, $495 05; from Sewing Society of St James' ch, Newtown, L I, by Rev A J Shelton, $10; Rev J S Stocking, rector, Trinity ch, Newtown, L I, being amount received from the ladies of the parish, $10; from the same, for amount received from the children of the Sunday school attached to above parish, $7. From Mrs Eliza Kohne, on account of her subscription to the Philadelphia Professorship, $100; E A W, $5; E Blake, Charleston, received by him from sundry persons, $331 51. Total, $1247 87.

JAMES F. DE PEYSTER,
New York, Nov. 30, 1842. 49 South street.

P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St Luke's ch, New York, $100; from St Stephen's ch, New York, monthly collections, $10; from St James' ch, Newtown, L I, $7; offerings of St Mark's in the Bowery, New York, $20. Total, $137.

JAMES F. DE PEYSTER, Treasurer,
New York, Nov. 30, 1842. 49 South street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber, in behalf of the Sewing Society of the Church, gratefully acknowledges the receipt, (from unknown friends,) of 18 yards of Canton Flannel, 25 yards of Muslin, 58 yards of Calico, a bundle of old clothing, and $7 12.

This society of ladies is organized for the benefit of the Sunday school and other poor children of the parish.

Donations are respectfully solicited, and may be left with Mrs. Banning, 270 Greenwich street; Mrs. Perry, 11 Cliff street; Miss Jane T. Swaine, 33 Frankfort street; or Mrs. Ann Evans, 360 Broome street.

BENJAMIN EVANS, Missionary.

November 30, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From the Episcopal Theological Seminary of Virginia, from Thomas L Franklin, for church at Galveston, $30; St Paul's church Sunday school, Poughkeepsie, for Africa, $4. Total amount, $34.

J. SMYTH ROGERS, Treasurer.

New York, November 30, 1842.

A STUDENT of the General Theological Seminary, having for nine or ten years past, paid particular attention to the study and practice of the Organ, is desirous of procuring a situation as Organist in this city. References will be given, if desired, to churches where he has officiated in that capacity during the last eight years. Should any vacancies occur, he would respectfully solicit the opportunity of a trial. He has been most kindly permitted to refer to

REV. DR. WAINWRIGHT,
CLEMENT C. MOORE, L. L. D.

Address "G," at the office of the Churchman.

Dec. 3, 1842.

A DICTIONARY, Geographical, Statistical, and Historical, of the various Countries, Places, and Principal Natural Objects in the World. Illustrated with Maps. By J. R. M'Culloch, Esq. 2 thick vols. 8vo. containing 1976 pages, closely printed double columns, cloth.

The following are the Maps:

1. The World, on Mercator's projection; with enlarged scales introduced of Canton River, Van Dieman's Land, Hooghley River, Island and Town of Singapore, and Colony of Good Hope.
2. Asia on a very large scale, embracing every recent survey, colored.
3. Great Britain and Ireland, exhibiting the Navigable Rivers, and completed and proposed Railways; with Dublin Bay, the Caledonian Canal, and the River Thames, introduced on an enlarged scale.
4. The British Possessions in North America, with part of the United States, compiled from official sources; with Plans of the Cities and Harbors of Montreal, and the Island of Newfoundland, introduced on an enlarged scale.
5. Central and Southern Europe, with the Mediterranean Sea; the Mouth of the Scheldt, introduced on an extended scale.
6. Central America and the West Indies, from the last and best authorities; with the Island of Jamaica, the Harbors of Port Royal and Kingston, and the Harbor and City of Havana, introduced on an enlarged scale.

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⁂ Books imported to order, by the single copy or in quantities, by every steamer and packet.

Oct 3.

WANTED.

AN Episcopal Clergyman of some experience in teaching would like to give instruction, during two or more hours per day, in any good school in this city. The best of references can be given. A line directed to H. M. S. at this office, will receive prompt attention.

Nov. 26—tf

TEACHER.

A GENTLEMAN, well qualified to instruct in the English branches and the Classics, wishes a situation as Teacher in a school or private family. Testimonials of character and qualification will be submitted to those who may answer this advertisement. Address, at this office, W—to the care of the Rev. J. W. Brown, Astoria, L. I. Oct. 26.

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET, NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung*,"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

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A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

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GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

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The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

A TREATISE ON BAPTISM, &c.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices.

J. A. S. begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairus, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs. New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, respectfully invite the Clergy and Laity to call and examine their collection; they keep constantly for sale on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition, 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol. 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Dean Comber's Works, 7 vols. 8vo; Dr. Fuller's Works, 8 vols. 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Dr. John Donne's Works, 6 vols. 8vo; Bishop Horne's Works, 4 vols. 8vo; Bishop Hall's Works, 12 vols. 8vo; Bishop Horsley's Works, 8 vols. 8vo; Dr. Hole on Liturgy, 4 vols. 8vo; Rev. W. Jones's (of Nayland) Complete Works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus's Complete Works, 6 vols. 8vo; Archbishop Sharpe's Complete Works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols. 8vo; Dr. John Scott's Complete Works, 5 vols. 8vo; Bishop Sherlock's Complete Works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrases on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one-half the original cost.

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Also, the beautiful Paris editions of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo. St. Chrysostom, Opera Omnia, Grec. et. Lat., complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal Publications from Oxford and London.

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THE CHURCH ALMANAC FOR 1843,

IS just published, and ready for delivery. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.

Sept 24

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⁂ W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.

October 15.

SHERWOOD ACADEMY.

COCKEYSVILLE, BALTIMORE COUNTY, MARYLAND.

THE Winter Term will commence on the first of December, and a few additional pupils would be received. TERMS, $150 a year, payable quarterly in advance. For intelligence, as to the general character of the Institution, reference is made to the Right Rev. W. R. Whittingham, D. D., by whom it is known and approved, and to the Clergy of the Church generally in Baltimore. For admission, or for particular information, apply to the Rev. George F. Worthington, Rector. Nov. 5.—5:8

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British and Foreign Review,	4 00
British and For. Medical Review,	5 00
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Dublin University Magazine,	5 00
Fraser's Magazine,	6 00
Monthly Magazine,	6 00
United Service Magazine,	10 00

All other English, and French and German Periodicals can be supplied promptly and at the most reasonable prices.

⁂ It is desirable that all who wish their subscriptions continued for 1843 should forward their orders so that they may reach us by the 25th of November. No subscription taken for less than six months, commencing either with the January or July numbers. Odd numbers to complete sets, can be furnished at the same price. Nov. 19.—tf.

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle*. The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do. stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5.4 wide, 2.6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

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Sept 3—tf

TO CLERGYMEN, STUDENT, &c.

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BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J. H. Horne, 9 vols. 8vo.
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IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatises, vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press. 5 vols. 8vo.
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The present quarter began on Thursday, the 10th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

POETRY.

For the Churchman.

AN EVENING THOUGHT.

The yellow leaf is on the ground—
'Tis rolling back to earth—
And its companions strewn around,
Are building each their tiny mound,
Listing to the passing sound
Of grave autumnal mirth.

The yonder rock-bound hills appear
To mourn their brightest boon;
The towering oak is mute with fear,
The lowly pine-shrub trembles near,
And the valley's sunbright cheer
Looks sickly as the moon.

The music of the summer bee
Hath lost its murm'ring lay;
The tuneful bird of every tree,—
Hushed her wild harmonious glee,—
Over mountain, lake and sea,
Is hasting far away.

And there again to gayly bound
From limb to limb on high,
And tune again the joyous sound,
And make it vocal all around,
As if on her never frowned
Old Winter's freezing eye.

Has mouldered thus each blossom bright,
The lily and the rose,
And are the hills a cheerless sight,
And does the sun withhold his light,
And the songster ta'en her flight,
And we have nought but woes?

Though each flower has lost its bloom,
The hills are cold and bleak,
And though the bird has hushed her tune,
Affection has not found a tomb,
In each breast love has a room,
And health glows on the cheek.

Old Winter may howl in his ire,
And whistle at the door,
For we are round a cheerful fire,
With many a book at our desire,
There a harp and here the lyre,
With songs all scattered o'er.

The red-cheeked apple's on the plate,
The wood-land nut is here,
And feasting thus in happy state,
We envy not the proudly great,
Whose dark passions often grate
Harsh music on the ear.

For ere to slumber we repair,
This duty last perform,
Thankful for all our smiling fare,
The Bible bring and easy chair,
And to each familiar prayer
Respond with bosoms warm.

Thus passed the day and passed the night,
In innocence and love;
We'll "hear the Church," perform each rite,
Thus plume our wings for holy flight,
Upward to the realms of light,
And nestle with the dove.

From the London Church Intelligencer.

REPORT OF THE LORD BISHOP OF LONDON'S CHARGE.

(Continued.)

With respect to the Daily Service, the Rubric directs, that "the Curate or Minister in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say morning and evening prayer in the parish church or chapel where he ministers." Of the reasonableness of the hindrance, which may excuse a clergyman from the daily celebration of divine service, he must himself be the judge, subject always to the authority of the bishop, in case he shall see fit to interpose it, and to require such service. In many cases, it is difficult for one clergyman to perform all the services appointed by the Church; but it is quite clear, that any clergyman who complies with the Rubric in this respect, and has daily prayers in his church, is justified, and more than justified, in doing so. "As we are not excused," says Dean Milner, "so we ought not to be discouraged by people's slowness in coming to daily prayers; for though their presence is indeed a comfort to us, and an advantage to them, their absence does not hinder the success, nor should obstruct, the performance of our duties. Let our congregation be great or small, it is our duty to read these prayers daily." In my primary charge to the clergy of this diocese, in speaking of matins, I expressed a wish that the experiment should be tried, not on Wednesdays or Fridays only, on which days the Litany might still be used at eleven o'clock, and every day except Sundays, agreeably to the practice of the early Church, and of our own in past days. In expressing that wish, I had in view the parish churches in towns; and where it has been carried into effect, I believe that a considerable number of persons have been found to profit by the opportunity so afforded. I know of no reason why the same practice should not be resorted to in country parishes, where the resident clergymen are desirous of giving full effect to the Church's intentions, although the employments and habits of our rural population may prevent, for a time at least, its producing much effect. The truth is, reverend brethren, that until the Church's intentions are completely carried out, as to her ritual, we do not know what the Church really is, or what she is capable of doing. It is the instrument by which she seeks to realize and apply her doctrines; and the integrity and purity of the one may, as to their effect, be marred and hindered, to what degree we know not, by an ineffective observance of the other.

I would urge this consideration upon you, with an especial reference to the more frequent celebration of the Holy Communion—the proper and distinguishing act of public worship. I am persuaded that much of the backwardness and unwillingness to commune, which the clergy have so much cause to lament in country parishes, has arisen from the practice of having only quarterly Communions. The people are brought to consider the Lord's Supper, not only as the most solemn office of devotion, but as something so mysterious and awful, that the Church can venture to celebrate it only upon rare occasions, and they are naturally led to question their own fitness to receive it. A more frequent celebration of those holy mysteries would keep the duty of communicating more constantly before the eyes of the people; the disobedience and neglect, which they practise once a quarter, they will be less likely to practise every month; and I believe, that in few instances have the clergy multiplied the opportunities of parochial communion, without increasing the number of communicants. I am sorry to find that the number of parishes in this diocese (principally in the country) in which the Holy Sacrament is administered only four times in the year, is much greater than I apprehended. I trust that when I renew my inquiries, if I should be spared to do so, I shall not find a single instance of the kind. The rule laid down in the Rubric and Canon, that every parishioner should communicate at least thrice in the year, seems to have been mistaken by some of the clergy for a direction as to the number of times at which they are to minister the Holy Communion; whereas it is obvious, that if every parishioner is to communicate thrice, there ought to be at least six administrations, for it is difficult for a poor man and his wife, having a family, both to attend church at the same time. I think that in every parish there ought to be at least monthly communion.

The reasoning of Bishop Butler on the frequent and decorous celebration of divine worship is so just, in a philosophical as well as religious point of view, that I cannot forbear introducing it, even at the risk of wearying your patience. The times are so peculiar, and the subject engages, at the present moment, so much of public attention, that I may be excused if, on this occasion, I exceed the usual limits of a Charge. "Nor does the want of religion," he observes, "in the generality of common people, appear owing to a speculative disbelief or denial of it, but chiefly to thoughtlessness and the common temptations of life. Your chief business, therefore, is to endeavor to beget the practical sense of it in their hearts, as what they acknowledge their belief of, and profess that they ought to conform themselves to. And this is to be done by keeping up, as well as we are able, the forms and face of religion with decency and reverence, and in such a degree as bring the thoughts of religion often to their minds, and then endeavoring to make this form more and more subservient to promote the reality and power of religion. The form of religion may, indeed, be where there is little of the thing itself; the thing itself cannot be preserved among mankind without the form. And this form, frequently occurring in some instance or other, will be a frequent admonition to bad men to repent, and to good men to grow better, and also be the means of their doing so. In Roman Catholic countries, people cannot pass a day without having religion recalled to their thoughts by some memorial of it or other, some ceremony or public religious form occurring in their way, besides their frequent holydays, the short prayers they are daily called to, and the occasional devotions enjoined by their Church. By these means, their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well disposed.

Our Reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rites, nor left anything more of what was external in religion, than was in a manner necessary to preserve the sense of religion itself in the minds of the people; "but," he says, "a great part of that is neglected by the generality of persons; for instance, the service of the Church, not only upon common days, but also upon saints' days, and several other things of the like kind. Thus, they have no customary admonition, no public call to recollect the thoughts of God and of religion from one Sunday to another." And then, having spoken of the care which ought to be taken to repair fallen churches, he adds: "But if these appendages of the divine service ought to be regarded, doubtless the divine service itself is to be more regarded; and the conscientious attendance upon it ought to be inculcated upon the people, as a plain precept of the Gospel, as the means of grace, and what has peculiar promise of blessing. But external acts of piety and devotion are, moreover, necessary, to keep up that sense of religion which the affairs of the world will otherwise wear out of men's hearts; and the frequent return, whether of public devotion or of anything else, which introduces religion to men's serious thoughts, will have an influence upon them in proportion as they are susceptible of religion, and not given over to a reprobate mind. For this reason," he concludes, "besides others, the service of the Church ought to be celebrated as often as you have a congregation to attend." I have cited these passages at length, as expressing the sentiments of a profound thinker and wise man; not as deeming it necessary to offer any arguments in justification of those who are desirous of carrying out all the directions of the Rubric, and of exhibiting to the view of the people what is really the established, though neglected, order of the Church.

The principle involved in the reasoning of Bishop Butler is applicable also to the observance of those ceremonies which are enjoined by the Church, whether in the Rubric or the Canons. To those which rest upon Rubrical authority, I need not advert; our obligation to practise them is clearly and unanswerably set forth in the preface to the Book of Common Prayer. With respect to the Canons, as we clergymen cannot question their synodical authority, so we must believe, upon the strength of the highest legal decision, they are binding as part of the law of the land on the whole of of the clergy of the realm; and although they do not, *proprio vigore*, bind the laity, there are many provisions therein declaratory of the ancient Rubrical laws of the Church of England, which, in that respect, and by virtue of that authority, do bind the laity. But, for our purpose, it is useless to discuss the difference, in point of obligation, between the Rubric and the Canons; the real distinction seems to be, that the Canons may in certain cases, by competent authority, be lawfully dispensed with; but not the Rubric, except where it is specially so provided. In some cases, it may happen, with respect to both the Rubric and Canons, that a literal compliance with them is impracticable; and in such cases the maxim of *Necessitas non habet legem* obviously applies. There are others in which a Canon has been long and generally neglected in a matter not of vital importance to the Church, and where such neglect has been sanctioned by those whose duty it was to require observance, if it had been desirable. Such, for instance, as the Seventy-fourth Canon, on wearing gowns with standing collars, and cloaks with sleeves. "The general reason," observes Bishop Stillingfleet, speaking of that Canon, "the general reason for such a rule is plain, namely, that there should be a decent and comely habit provided, whereby they should be known and distinguished from the laity;" an object of the importance of which, on more than one occasion, I have expressed a strong opinion, but which I fear will not be attained, except by some authoritative regulation, to which the clergy, not of this or that diocese, but in general, shall be subject. I am, however, of opinion, that the distinction between the clergy and laity, as to their ordinary dress, should be of a very simple kind, and not such as would be likely to expose them to the ridicule of those whose respect they wish to retain.

As to those forms and ceremonies which are expressly enjoined in the Rubric or Canons, and which, as is said in the Eighteenth Canon, are intended to testify humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ is the eternal Son of God, the only Saviour of the world, I think, that upon the principle asserted by Bishop Butler, they are clearly reasonable, and that, as being enjoined by the Church, they are obligatory upon its members. Such are the various devotional postures prescribed in the Book of Common Prayer, and the doing lowly reverence when, in time of divine service, the Lord Jesus is mentioned, as directed by the same Canon; which custom, it has been observed, showeth a reverent regard to the Son of God, above other messengers, though speaking as from God also; and against infidels, Jews, and Arians, who derogate from the person of Jesus Christ such ceremonies are useful. Again, whatever may be thought of the synodical authority of the Canons of 1640, I can see no very serious objection to the custom therein commended, as having been the ancient custom of the primitive Church, and of this also for many years in the reign of Queen Elizabeth, of doing obeisance on entering and leaving churches and chancels; not, as the Canon expressly declares, "with any intention to exhibit any religious worship of the communion table or the Eucharist, or church, or anything contained therein, in so doing, or to perform the said gestures in the holy Eucharist from any opinion of the corporal presence of the body of Christ upon the holy table or in the mystical elements, but only for the advancement of God's glory, to give him alone that honor and glory which are due unto him, and no otherwise." But that the clergy, although they are at liberty to use this custom, are not obliged to do so, is clear from the conclusion of the Canon, which heartily commends, but does not enjoin. "In the practice or omission of this rite," it says, "we desire that the rule of charity prescribed by the Apostle be observed; which is, that they who use this rite despise not them who use it not, and that they who use it not condemn not those who do." If those persons who practise these obeisances towards the holy table do so under the notion of a bodily presence of Christ in the consecrated elements, or if the people are led to suppose them to do so, then I consider the custom to be objectionable, and at variance with the spirit of our Reformed Church. If otherwise, the clergy who observe it are bound to explain it to the people, in the sense in which it is explained by the Canon.

The same Canon of 1640, declaring the situation of the holy table at the east end of the church, being in its own nature indifferent, and that whereon no reliance is to be placed or scruple made therein, doth not imply that it is or ought to be accounted a true or proper altar, whereon Christ is again really sacrificed; but it is and may be called an altar, in that sense in which the primitive Church called it an altar, and in no other. Those who, as the Romanists, hold not simply a real, but a corporal, presence of Christ in the consecrated elements, can scarcely avoid holding also the notion of a propitiatory sacrifice; and to this notion of a corporal presence is to be traced superstitious reverence for the external circumstances of the elements. Our own Church, admitting the doctrine of a real, though spiritual presence, utterly rejects that corporal presence; which, however it may be veiled under obscure or unintelligible terms, is virtually one with the error of transubstantiation. It is expressly declared, at the end of the Communion Service, that by the custom of kneeling to receive the elements, "no adoration is intended or ought to be done, either unto the Sacramental bread or wine there bodily received, or any corporal presence of Christ's natural flesh and blood."

"The ceremonies," says Bishop Fleetwood, "allowed and practised in the Church, though not enjoined by the Rubric, are such as were used in the Church before the Canon or the Rubric was made; and being reasonable, and easy, and becoming, were not enforced by any new law, but were left in possession of what force they had obtained by custom. He that complies not with these ceremonies, offends against no law, but only against a custom; which yet a prudent man will not like to do, when once it has obtained in general."

With regard to worshipping towards the east, there can be no doubt of its having been a very ancient practice of the Church; for it is mentioned by Clement of Alexandria, and by Tertullian. Bishop Stillingfleet, one of the most learned of our Divines, considers it to be one of those customs derived from primitive times, and continuing to our own, which there is no need to oppose, but rather to cherish. "And of all customs," he observes, "that of contention and singularity, where there is no plain reason against it, doth least become the Church." I do not, however, consider it to be the intention of our Church that the officiating minister, in reading prayers, should turn to the east, with his back to the congregation. Bishop Sparrow thinks that, anciently, the reading desk was so placed, that the minister looked to the east, away from the people, to whom he is directed to turn, in reading the lessons. But the reading desk was not known in the early years of the Reformation. It is not mentioned in the Injunction of King Edward VI., or in those of Queen Elizabeth, nor in any Canons or Visitation Articles before the Canon of 1603. The first rule in King Edward's Common Prayer Book orders that the minister should so turn, in reading prayers, as that the people may best hear him; and as the customary place for reading the prayers was then the chancel, at the communion table, it is clear that he could not have faced the east. It appears, however, from the proceedings of the Savoy Conference, that it was customary at that time for the minister to turn to the people only when he speaks to them, as in the Lessons, Absolution, and Benediction; when he speaks for them to God, it was argued by the Bishops, "It is fit that they should all turn another way, as the ancient Church did, the reasons of which you may see in Augustine." I approve of the arrangement lately adopted in several churches, by which the clergyman looks to the south, while reading prayers; and to the west, while reading Lessons. With respect to those ordinances of the Church, about which there is a difference of opinion, where the Rubric and Canons are not clear, the judgment of the bishop should be sought.

A question has arisen about placing lights upon the communion table. Some doubt may be entertained as to the law in this particular. They were forbidden by the Injunction of King Edward VI., in 1549; but they were in use when the first Liturgy of that monarch received the authority of Parliament, and therefore seem to be sanctioned by the Rubric, in our present Common Prayer Book. But whether it be so or not, they have always been retained in our chapels royal, in cathedrals, and in college chapels; and I see no objection to them, provided that the candles are not burning, except when the church is lighted up for evening service.

I strongly disapprove of the practice which, as I am informed, has been adopted by a few of the clergy, of decorating the communion table with flowers; and especially where that decoration is varied from day to day, so as to have some fanciful analogy to the history of the saint who is commemorated. This appears to me to be something worse than fruitless, and to approach very nearly to the honors paid by the Romish Church to departed saints. Such practices as these, which are neither prescribed, nor recommended, nor even noticed by our Church, nor sanctioned by general custom, throw discredit upon those decent ceremonies and expressive forms which are intended to enliven the devotion of those who are engaged in the service of God, and to do honor to his holy name. It is well observed by Bishop Halifax, that there may be too much form in religion, as well as too little. The one leads to enthusiasm, the other degenerates to superstition; the one is puritanism, the other is popery; whereas, the rational worship of God is equally removed from either of these. In resisting an exaggerated spiritualism, we must be careful not to incur the charge of materializing; and, above all things, we must beware of arbitrarily connecting the gifts of God with ordinances of merely human appointment, and of teaching our people to place the ceremonies which the Church has ordained, however significant and laudable, on the same footing as the sacraments, which have been ordained by the Lord Jesus himself. It is very well to speak of them as precious fragments of an ancient, or perhaps of a primitive ritual; we deny that they are to be considered as anything more than decent and venerable usages, or that we have the slightest evidence of their being, perchance, divinely authorized portions of the Church's perpetual sacrifices. Ceremonies which cannot be shown to have been appointed by the Apostles, with a direction for their continuance, are not of perpetual obligation through the Church, although it may be proved that they were used by the Apostles, or may appear highly probable that they were so; as, for example, the appointment of an order of deacons for daily distribution, the anointing of the sick with oil, and some other customs—although they may not lightly be laid aside even by churches, and not at all by individual members of themselves. This is the doctrine of our own Church, in the preface to her Book of Common Prayer; and in this respect, every one, at least every clergyman, is bound by the laws of his own Church. What they enjoin, he is to practise; what they forbid, he is to abstain from; what they purposely omit, he is not to introduce. Prayers for the dead, trine immersion in baptism, the kiss of peace in the Eucharist, the mixing of water and wine in the chalice—all these were undoubtedly ancient customs, if not of primitive antiquity; but they are not recognized by our own Church; and they are, therefore, not to be practised by its ministers. "Let no minister of a parish," says Bishop Jeremy Taylor, "introduce any ceremonies, rites, or gestures, though with some seeming piety or devotion, which are not commanded of the Church, and established by law; and let these also be wisely and usefully explicated to the people, that they may understand the reasons for obedience; let there be no more introduced, lest the people, being burdened unnecessarily, attempt to follow none. You are not to take as your rule and government in this respect the early Church, nor the primitive Church, but the Church of England, as she speaks in plain and obvious cases by her Rubric and Canons—in doubtful and undecided ones, by her bishops. This is the language of common sense, as it is also the canon of law, laid down by its ablest interpreters. I earnestly wish that rule were kept in view by all clergymen. We should not then have to complain of unwarrantable omissions and alterations of the Church's service, on the one hand; nor of unauthorized additions to her ritual, on the other. I must confess that I view the former fault with less complacency than the other. I think that the clergyman who presumes to omit any part of the offices, which he has solemnly pledged himself to use wholly and entirely, either through haste or negligence, or (which is still worse) from a dislike to the doctrines which they assert, offends more grievously against the order of the Church than he who, from a mistaken zeal for antiquity, revives obsolete practices, or is minute and scrupulous in his attention to the externals of religion. It is my earnest desire that you should omit no part of the solemn service which the Church has appointed to be said, whether in the administration of the sacraments, or in what are commonly termed the Occasional Offices.

With respect to the habits proper to be worn by the clergy, when ministering in divine service, no question is made, so far as the prayers are concerned; but it is doubted whether a clergyman, when preaching, should wear the surplice or a gown. I apprehend that for some time after the Reformation, when a sermon was preached only in the morning, at communion service, the preacher always wore a surplice—a custom which has been retained in cathedral churches and college chapels, and in the chapels royal. The Injunction at the end of King Edward's first Service-book requires the surplice to be used in all churches and chapels; but the present Rubric enacts that all the ornaments of ministers, at all times of their ministration, be the same as they were by authority of Parliament in the second year of King Edward VI. The gown was probably first worn in the pulpit by the lecturers, who preached when no part of the communion service was read. In the king's Injunction, in 1633, to the Archbishop, direction is given, that where a lecture is set up in a market town, it may be read by a company of grave and orthodox divines, and that they ever preach in such seemly habits as belong to their degree, and not in cloaks. When there is only one officiating clergyman, and the prayer for the Church militant is read, which must be read in the surplice, it seems better that he should preach in the surplice, than quit the church after the service for the purpose of changing his habit. But, perhaps, it would be most consonant with the intention of the Church, if the preacher would wear a surplice when preaching after the morning service, and a gown when the sermon is in the evening. Upon the whole, I am hardly prepared to give any positive direction on this point for this particular diocese, although it is certainly desirable that uniformity of practice should prevail in the Church at large.

A more important point than that of the dress of the officiating clergyman, is the manner in which he reads the Common Prayer. No person objects more strongly than I do to a declamatory or rhetorical mode of reading; but I do not understand why those clergymen who seek to avoid that fault, should pass to the opposite extreme of rapid and monotonous recitation. I am aware that in the old Rubric even the lessons were directed to be sung in plain tune, as also the Epistle and Gospel; this was wisely altered in 1661. There are certain parts of the service which the Rubric still directs to be said *or* sung; but they are not to be said *and* sung, or to be said *as if* they were sung; and even if they are sung, they should be well sung—they should be sung loudly, audibly, distinctly; and the Lord's Prayer and the Collects are ordered not to be sung, but said. The Fourteenth Canon directs, that the Common Prayer be said or sung distinctly and reverently. Queen Elizabeth's Injunction of 1559, was, that all readers of public prayers be charged to read plainly and distinctly. The writer of the Homily on Common Prayer cites a constitution of Justinian to the same effect; and the like rule is laid down in the *Reformatio legum*. The reason why so great a stress was laid on the distinct reading of the Church service, independent of its obvious necessity, was the general prevalence of an opposite practice amongst the popish clergy, many of whom, after they had conformed to the Liturgy, read it as they had been accustomed to read the prayers of their breviary. It is much to be regretted that any of the clergy of our Reformed Church, which justly glories in a form of public prayer, so framed that the people may both understand it and bear a part in it, should think it necessary or profitable, or consistent with the Church's intentions, to read it in a hurried and indistinct manner. "It is an absurdity, as well as an iniquity," says Bishop Gibson, "which we justly charge upon the Church of Rome, that her public service is in a tongue unknown to the people; but though our service is in a known tongue, it must be owned, that as reading it without being heard makes it, to all intents and purposes, an unknown tongue, so confused and indistinct reading, with every degree thereof, is a gradual approach to this."

It is a subject, my brethren, of still deeper concern, that any of our body, though but few, should evince a desire and longing to revert, not merely to some of the outward ceremonies, but to the devotional formularies of the Church of Rome; that they should speak disparagingly and disrespectfully of our Liturgy, and prepare men of ardent feelings and warm imaginations for a return to the Roman mass-book, by publishing devotions and homilies, taken from authors of that Church, and embodying not a few of its superstitious and unscriptural doctrines and practices; that they should recommend or justify, under any qualification, prayers or addresses to saints—which began in poetry and ended in idolatry; intercessions for the dead—which our Church, by her formal discontinuance of them, has implicitly forbidden, and which tend directly to the notion of purgatory; and auricular confession—a practice utterly unknown to the primitive Church, one of the most fearful abuses of that of Rome, and the source of unspeakable abominations. It is a subject of concern, that while they protest in courteous and measured terms against some of the errors of that Church, and speak of them as though they had not been her errors before the Council of Trent, they should abstain from the plain, uncompromising assertion of her unscriptural, or rather her anti-scriptural character, and spend their lamentations on their own national Church, as sitting apart from the mother of Churches, and in bondage to the powers of this world, rather than upon that system of corruption and tyranny, which drove her from communion with Rome, and which is still maintained by Rome inherently, and as far as ever circumstances will permit her to practise it. Again, it is matter of shame and grief to us, and of exultation to our adversaries, that while such men as Hildebrand and Becket are held up to admiration, who, if they were sincere, were yet the authors and abettors of evil, the firebrands of discord, and the subverters of civil government, reproach and censure should be cast upon those holy men, to whom, under God, we owe our deliverance from an intolerable yoke—Cranmer, and Ridley, and Jewell; as though the occasional errors into which they may have fallen, under circumstances of difficulty which we are wholly unable to appreciate, were not a thousand times outweighed by their services to the cause of God's truth and of his Church.

I am far from approving of those public controversial discussions, which, by exaggerated statements, are sure to be made in the heat of the moment, and admitting of easy refutation, tend to promote rather than check the growth of popery among us; nor do I think it consistent with truth to deny that the Church of Rome is a branch, however corrupt, of the Church Catholic—or with charity, to speak more strongly in condemnation of its faults, than the sacred interests of true religion require; but I hold it still more inconsistent both with truth and charity to gloss over its deadly errors and to smooth the way for their establishment. Let us not scruple to say of that Church, not for her condemnation, but in our own vindication and defence, and for a warning to those who are in danger of being deceived by her delusive attractions, that she is in a state of schism, if not apostacy; that she has forsaken the true faith and defiled herself with superstition and idolatry. And let us speak all the more plainly, seeing that she again employs as her chosen defenders and emissaries, a society of men bound together by a vow to uphold by all methods and at all hazards, not Christianity, but popery: and who, in accordance with that vow, have framed a society so hideous in its principles, so mischievous in its effects, that it well deserves to be described as having embodied the very "mystery of iniquity." The Church of Rome has added to and defaced the apostolical "form of sound words"—has superseded the apostolical succession—has mutilated and corrupted the apostolical record. The character of the Church itself is not altered by that of a few or many of its individual members, whose personal graces at once modify and recommend the principles which they embrace. There is scarcely any error of doctrine, however extravagant or fatal, which has not been held by some persons of irreproachable conduct. Against such a Church we are bound continually to lift up the voice of solemn remonstrance; and far from being ashamed of the name of Protestant, we ought to show, that a sincere and immovable attachment to the Anglican Church, in its constitution, discipline, authority, privileges, and offices, is perfectly compatible with, or rather is itself a practical act of protestation against, the errors and corruptions of the papal Church. And surely the duty of so protesting is not to be lost sight of, at a time when that Church is openly asserting its pretensions amongst us, and affecting to look for the speedy return of our own Reformed Church into its maternal bosom. Its errors are not less opposed to the Gospel of truth and holiness now, than they were at the time of the Reformation. The doctrine and practices which rendered necessary our separation from that Church, are still retained by her, unchanged, unmitigated, unqualified; nor are the differences between us, in essential matters, less at the present moment, than they were in the times of Cranmer or Jewell, of Taylor or Hooper. We do not assert the absolute perfectness of our own Church; but it is not by retracing any of the steps by which she has receded from the Church of Rome, that she is to be made more perfect, nor by attempting to remodel her upon the doctrine and discipline, not of the primitive Church, but of the Church of the fourth or fifth centuries.

(For conclusion, see third page.)

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